

Part 1 : Introduction



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THE BOOK OF POEMS AL-KITAB QASAAID

[Al-Kitab Qasaaid] | Compiled by Haddad ibn Habib Abdurrahman
Alhaddad

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THE CULTURE BEHIND AL-QASAAID LIL ISLAMIAH (RELIGIOUS POETRY) DURING THE TIME OF OUR RASUL MUHAMMAD S.A.W.

THE HISTORICAL EVIDENCE

All praise is for Allah, the Glorified and the Exalted, and may He shower His choicest peace and blessings in perpetuity on His most beloved of all creations, *Sayyidina wa Nabiyyina wa Habibina wa Mawlana* Muhammad ibn 'Abdillah, *Nurin min Nurillah, Sallallahu 'alayhi wa 'alaa aalihi wa sahbihi wa Sallim*.

When we study the *Ahaadith Shareef* (noble sayings) of our beloved Prophet *Sayyidina wa Mawlana* Muhammad *Mustafa, Sallallahu 'alayhi wa Sallam* and his *seerah* (blessed biography) to research the subject of religious poetry, we are blessed with obtaining the following historical facts:

1. The Holy Prophet *Sallallahu 'alayhi wa Sallam* said that there is wisdom in poetry.
2. He was greeted with *madeeh* (eulogy) when he entered Madina.
3. He recited some verses as he carried stones together with his *sahaba* (blessed companions), *Rady Allahu 'Anhum* to build Masjid an-Nabawi in Madina.
4. He encouraged the recitation of the Holy Qur'an al-Karim, the inimitable, uncomparable and uncreated Word of Allah, in a melodious voice.
5. He encouraged wedding songs and allowed songs with musical instruments on the day of 'Eid.
6. He had a pulpit erected in the mosque for Hadrat Hassaan bin Thabit *Rady Allahu 'Anhu* to stand upon and reply to the enemies of Islam in poetry.
7. He recited some verses at *Ghazwa-i-Khandaq* (the battle of the Trench) while digging the trench together with his *sahaba, Rady Allahu 'Anhum*.
8. He supplicated for Hadrat 'Amir bin al-Akwa' *Rady Allahu 'Anhu* who recited a *qasida* (religious poem) while they were marching to Khaybar to fight the Jews.
9. He appointed Sayyidina 'Ali *Rady Allahu 'Anhu* to lead in the battle of Khaybar and Sayyidina 'Ali *Rady Allahu 'Anhu* replied to his opponent in verse.

10. He gave his personal mantle (*burda*) to Hadrat Ka'b ibn Zuhair *Rady Allahu 'Anhu* after he had versified on him and on the *Muhajireen* (the Emigrants from Makkah) and expressed the wish that he would versify on the *Ansar* (the Helpers in Madina) too.
11. He praised Labid, the pre-Islamic poet, for praising Allah in his poetry.
12. He requested 'Amr bin Sharid's father to recite the poetry of Umayya bin Abu as-Salt. 'Amr bin Sharid's father obliged by reciting a couplet whereupon the beloved Prophet *Sallallahu 'alayhi wa Sallam* continued to request him to recite more and more until he had recited 100 couplets!

To study each of these universally historic events in a little more detail, the main sources referenced are:

(a) *kutub* (books) of *Hadith*, especially

- **Sahih al-Bukhari** (translated by Dr. Muhammad Muhsin Khan),
- **Sahih al-Muslim** (translated by Abdul Hamid Siddiqi),
- **Mishkat u'l Masabih (Niche For Lamps)** of Imam al-Baghawi (translated by Al-Hajj Mawlana Fazlul Karim);

(b) classics of Muslim spirituality, such as

- **Ihya 'Ulum al-Deen (The Revival of the Religious Sciences)** by *Hujjatul Islam* Imam Muhammad ibn Muhammad al-Ghazali (translated by Al-Hajj Mawlana Fazlul Karim),
- **It'haaf-is-Saail (Gifts For The Seeker)** by *Qutb u'l Irshad Sayyidunal Imam al-Habib* Abdallah bin 'Alawi al-Haddad (translated by Dr. Mostafa al-Badawi), and
- **Miftah u'l Jannah (Key To The Garden)** by *Sayyidunal Imam al-Habib* Ahmad Mash'hur bin Taha al-Haddad (translated by Dr. Mostafa al-Badawi); and

(c) books of history such as the biography of the Holy Prophet *Sallallahu 'alayhi wa Sallam* by Martin Lings.

[*Rady Allahu 'Anhu* / *Naf'anAllahu Bih* / *Rahmatullahi 'alayh* is recited after the name of the *sahaba* (companions) and the *mashaayikh* (spiritual masters) as appropriate].

The word *qasida* means a poem, the plural is *qasaaid*. This paper deals only with religious poetry, the non-Muslims obviously wrote on various other matters as well.

When we study the *Hadith Shareef*, we find that the *qasaaid* (religious poems) recited in the time of the noble Prophet *Sallallahu 'alayhi wa Sallam* contain

- *hamd* or praise of Allah, the Glorified and the Exalted;
- *madeeh* or praise of our beloved Prophet Sayyidina Muhammad Mustafa, may Allah's peace and blessings be upon him;
- praise of his companions, may Allah be pleased with them;
- *du'a* (supplication to Allah);
- *nasiha* (sound advice); and
- the teachings of the religion of Islam in general.

THERE IS WISDOM IN POETRY

The noble Prophet *Sallallahu 'alayhi wa Sallam* is reported to have said that there is wisdom in poetry, according to a *Hadith* agreed upon by both Imam Bukhari (194-256 A.H) and Imam Muslim (206-261 A.H). Such a *Hadith* is said to be *Muttafaqun 'alayh* (agreed upon). It is reported in **Miskhhkat u'l Masabih**, Book 2, Chapter 12, p. 187. (The numbering of the *Hadith*, chapter and so on will be as in the translation).

(2). 'Ubai bin Ka'b reported that Allah's Messenger (*Sallallahu 'alayhi wa Sallam*) said: "There is wisdom in poetry". (Agreed)

Imam al-Ghazali (450-505 A.H/1058-1111 C.E) has also reported this in his **Ihya'**.

"When poems were recited before the Prophet (*Sallallahu 'alayhi wa Sallam*), he used to say: There is surely wisdom in poetry". (Vol. 2, p. 207)

For this reason, many *kutub* (books) of Muslim poetry print this *Hadith* of the blessed Prophet *Sallallahu 'alayhi wa Sallam* on the very first page.

Inna min-ash-shi'ri lahikmatun

Surely, there is wisdom in poetry

A QASIDA GREETES THE PROPHET SALLALLAHU 'ALAYHI WA SALLAM

As reported by Imam u'l Bayhaqi in **Dalaail u'n Nubuwwa (Proofs of Prophethood)**, when our blessed Prophet Sayyidina Muhammad Mustafa *Sallallahu 'alayhi wa Sallam* entered Madina, he was greeted with the following memorable eulogy which since then has been engraved in the hearts and minds of Muslims and is recited with love and devotion all over the world, especially in *majalis* (spiritual gatherings) of *mawlid* to celebrate his birth.

Tala'al Badru 'alaynaa

Min Thaniyyaati'l Wadaa'i

Wajaba-sh-shukru 'alaynaa

Maa da'a Lillahi Daa'i

The full moon rises on us

From Thaniyyatil Wadaa'

And it is compulsory on us to express thanks

Whenever called upon by a summoner for the sake of Allah

Imam al-Ghazali has reported it in the **Ihya' 'Ulum al-Deen (The Revival of the Religious Sciences, Vol. 2, Book 8, p. 302)**, and Imam Yusuf ibn Ismail an-Nabahaani has expounded on it in **Anwaaru'l Muhammadiyyah (The Muhammadan Lights, p. 60)**.

WHILE BUILDING MASJID AN-NABAWI

Al-Habib Ahmad Mash'hur bin Taha al-Haddad (1325-1416 A.H) narrates in **Miftah u'l Jannah (Key To The Garden, p. 121)** that the beloved Prophet *Sallallahu 'alayhi wa Sallam* himself carried

stones together with his companions to build the mosque in Madina, and as he did that, he recited:

Haadha'l himaal laa himaalu Khaybar
Haadha'l abarr Rabbunaa wa at'har

This is the loading not that of Khaybar
this is more faithful, Lord, and purer

MELODIOUS RECITATION OF QUR'AN ENCOURAGED

The Glorious Qur'an Kareem is the eternal uncreated Word of Allah. It is *mu'jiz* (inimitable), meaning it cannot be imitated. It is to be recited in a melodious voice according to the following *Ahaadith* (sayings) of RasulAllah *Sallallahu 'alayhi wa Sallam*.

(60). Abu Hurairah reported that the Holy Prophet (*Sallallahu 'alayhi wa Sallam*) said: Allah does not listen attentively to anything more than what he listens to the Prophet chanting the Qur'an with a melodious and loud voice. (Bukhari and Muslim)
(From **Mishkat u'l Masabih**, Book 3, Chapter 36, p. 696)

(66) Bara' bin 'Aazib reported that the Prophet (*Sallallahu 'alayhi wa Sallam*) said: Adorn the Qur'an with your voice. (Ahmad, Ibn Majah, Abu Dawud, and Darimi).
(From **Mishkat u'l Masabih**, Book 3, Chapter 37, p. 69).

Chapter (31): To recite the Qur'an in a charming voice.

Narrated Abu Musa that the Prophet (*Sallallahu 'alayhi wa Sallam*) said to him: "O Abu Musa! You have been given one of the musical instruments of the family of David". ⁽¹⁾ (*Sayyidina Dawud 'alayhissalam*) (**Sahih al-Bukhari**, Vol. 6, p. 514)

Footnote ⁽¹⁾: The musical instrument stands here for the nice voice.

(Wherever footnotes appear in the translation, they have been quoted for completeness).

Sayyidi wa Murshidi al-Habib Ahmad Mash-hur bin Taha al-Haddad has expounded on this in his own pure and precise style:

"Means are to be judged according to their purposes. When a proper melodiousness is used, the recitation of the Qur'an becomes a delight, and we have been ordered to recite it thus. The Prophet (upon whom be blessings and peace) said, "Embellish the Qur'an with your voices!" meaning that one should recite it melodiously. And he once said, after listening to the recitation of Abu Musa al-Ash'ari, "He has been given one of the flutes of the House of David". When this was reported to Abu Musa, he said, "O Messenger of God! Had I known that you were listening, I would really have embellished it!" (p. 120)

SONGS ENCOURAGED AT WEDDINGS AND ALLOWED ON 'EID DAYS

The following two narrations from **Mishkat u'l Masabih**, Book 2, Chapter 27, p. 654 show that the Holy Prophet *Sallallahu 'alayhi wa Sallam* encouraged songs at wedding ceremonies.

(49). Mother of faithful believers, 'Aisha reported: I had a girl of the Ansar who I gave away in marriage. The Holy Prophet (*Sallallahu 'alayhi wa Sallam*) said: O 'Aisha! Why did you not sing, because this tribe of the Ansar loves songs. (Ibn Hibban)

(50) Ibn 'Abbas reported that (Sayyidatina) 'Aisha gave away a female relation of her from the Ansar in marriage. Allah's Messenger (*Sallallahu 'alayhi wa Sallam*) came and said, "Have you escorted the girl to her husband?" "Yes", was the reply. He asked, "Have you sent with her those who can sing?" "No", she replied. Then the Prophet (*Sallallahu 'alayhi wa Sallam*) said: "Verily, the Ansar are a people among whom there are songs. (It would have been better) if you had sent with her those who could have sung:

To you we have come, to you we have come!
So to us welcome and to you welcome!" (Ibn Majah)

We also learn that the beloved Prophet (*Sallallahu 'alayhi wa Sallam*) allowed two small Ansari girls to sing with musical instruments on the day of 'Eid as narrated in **Sahih al-Bukhari**, Vol

2, *Hadith* number 72, p. 38. This *Hadith* has been received from Sayyidatina 'Aisha *Rady Allahu 'Anha* who said Sayyidina AbuBakr as-Siddiq *Rady Allahu 'Anhu* was also present at that time.

HADRAT HASSAAN BIN THABIT REPLIES IN POETRY

As reported in **Mishkat u'l Masabih** (Book 2, Chapter 12, p. 187), the beloved Prophet *Sallallahu 'alayhi wa Sallam* used to ask Hadrat Hassaan bin Thabit *Rady Allahu 'Anhu* to answer his enemies on his behalf. Indeed, he had a pulpit erected within the mosque for him to stand upon and recite poetry deprecating the unbelievers and praising the beloved Prophet *Sallallahu 'alayhi wa Sallam*.

(7) Bara' reported that Allah's Messenger (*Sallallahu 'alayhi wa Sallam*) said to Hassaan bin Thabit at the battle of Quraizah: "Satirize the polytheists for Gabriel is with you". Allah's Messenger (*Sallallahu 'alayhi wa Sallam*) was saying to Hassaan: "Respond on my behalf. O Allah! Help him with the Holy Spirit". (Bukhari and Muslim)

(8) (Sayyidatina) 'Aisha reported that Allah's Messenger (*Sallallahu 'alayhi wa Sallam*) kept a pulpit within the mosque for Hassaan that he might take his stand thereon to praise Allah's Messenger (*Sallallahu 'alayhi wa Sallam*) or to meet opposition. The Holy Prophet (*Sallallahu 'alayhi wa Sallam*) used to say: "Allah helps Hassaan with the Holy Spirit as long as he meets opposition or contends on behalf of Allah's Messenger". (Bukhari)

A similar *Hadith* has been narrated in **Sahih al-Bukhari**, Vol 1, p. 264, Chapter (68) titled "(What is said about) to recite poetry in the mosque".

Sayyidi wa Murshidi al-Habib Ahmad Mash'hur bin Taha al-Haddad talks about this in his classical masterpiece **Miftah u'l Jannah (Key To The Garden)** and sums it up as follows:

"This was done through poetry, and in the mosque, so see what rank a poet may reach who rises to defend religion and make

known the good qualities of the Master of the Messengers - his degree is not less than that of a preacher who summons and guides, for they both stand on the pulpit of summoning to God, defending religion and subduing its enemies". (p. 120)

In fact, the whole of Chapter 1026 in **Sahih al-Muslim** is about "The Merits Of Hassaan bin Thabit *Rady Allahu 'Anhu*". And in the following (part of a longer) *Hadith* from that chapter (Vol. 4, Book 29, p. 1328), we get a glimpse of how Hadrat Hassaan bin Thabit *Rady Allahu 'Anhu* actually replied.

(6081) (Sayyidatina) 'Aisha said: I heard Allah's Messenger (*Sallallahu 'alayhi wa Sallam*) as saying to Hassaan: "Verily Ruh ul Quds would continue to help you as long as you put up a defense on behalf of Allah and His Messenger". And she said: I heard Allah's Messenger (*Sallallahu 'alayhi wa Sallam*) as saying: "Hassaan satirized against them and gave satisfaction to the Muslims and disquieted the non-Muslims".

*You satirized Muhammad, but I replied on his behalf,
And there is reward with Allah for this.*

*You satirized Muhammad, virtuous, righteous,
The Apostle of Allah, whose nature is truthfulness.*

*So verily, my father and his father and my honour
Are a protection to the honour of Muhammad;*

*May I lose my dear daughter, if you don't see her
Wiping the dust from the two sides of Kada, ⁽²⁷⁹²⁾*

*They pull at the reins, ⁽²⁷⁹³⁾ going upwards;
On their shoulders are spears thirsting (for the blood of the
enemy);*

*Our steeds are sweating -
Our women wipe them with their mantles.*

*If you had not interfered with us, We would have performed the
'Umra.
And (then) there was the Victory; and the darkness cleared away;*

*Otherwise wait for the fighting on the day in which
Allah will honour whom He pleases.*

*And Allah said: I have sent a servant who says
The Truth in which there is no ambiguity;*

*And Allah said: I have prepared an army -
They are the Ansar whose object is fighting (the enemy).*

*There reaches everyday from Ma'add abuse,
Or fighting, or satire;*

*Whoever satirizes the Apostle from amongst you,
Or praises and helps, it is all the same, ⁽²⁷⁹⁴⁾*

*And Gabriel, the Angel of Allah is among us,
And the Holy Spirit who has no match". (Muslim)*

Footnotes:

²⁷⁹² . A hill near Makkah

²⁷⁹³ . i.e. the horses

²⁷⁹⁴ . It does not matter much to him.

The transliteration of these verses is:

*Hajawta Muhammad-an fa-ajabtu 'anhu
Wa 'indAllah-i fee dhaaka'l jazaaau*

*Hajawta Muhammad-an barran taqiyyan
RasulAllah-i sheematuhu'l wafaau*

*Fa-inna abee wa waalidahu wa 'irdee
Li 'irdi Muhammad-in minkum wiqaau*

*Thakiltu bunayyatee in lam tarawhaa
Tuttheeru'n naq'a min kanafay kadaa**au***

*Yubaareena'l a'innata mus'idaatin
'Alaa aktaafiha'l asalu'z zima**au***

*Tazallu jiyaadunaa mutamattiraatin
Tulattimuhunna bi'l khumuri'n nisa**au***

*Fa-in a'radtumu 'annaa i'tamarnaa
Wa kaana'l Fat'hu wa'nkashafa'l ghita**au***

*Wa illaa fasbiru lidiraabi yawmin
Yu'izzullahu feehi man yasha**au***

*Wa QaalAllah-u qad arsaltu 'abdan
Yaqul u'l Haqqa laysa bihi khafa**au***

*Wa QaalAllah-u qad yassartu jundan
Hum u'l Ansaru 'urdatuha'l liq**au***

*Lanaa fee kulli yawmin Ma'add-in
Sibaabun aw qitaalun au hija**au***

*Fa-man yahju RasulAllah-i minkum
Wa yamdahuhu wa yansuruhi sawa**au***

*Wa Jibril-un RasulAllah-i feenaa
Wa Ruh u'l Qudus-i laysa lahu kifa**au***

We notice that the *qasida* (religious poem) in this *Hadith* is a *Hamziyya* all of whose verses rhyme in the letter "*Hamza*". Hadrat Hassaan bin Thabit *Rady Allahu 'Anhu* composed it on the occasion of *Fat'h Makkah* (victorious peaceful entry into Makkah) in 8 A.H. when our beloved Prophet *Sallallahu 'alayhi wa Sallam*

magnanimously forgave all his enemies in Makkah who had for years persecuted him and driven him out.

Hadrat Hassaan bin Thabit *Rady Allahu 'Anhu* composed so many poems that they have been compiled in book-form by numerous Muslim scholars who have then written a *sharh* (appreciative explanation) on it. Such a book of collected poems is called a **Diwan**. One such **Diwan** has been compiled by 'Abd al-Rahman al-Barquqi together with his *sharh* (explanation). This **Diwan** has 238 poems arranged in alphabetical order, beginning with those that rhyme in the letter "*Hamza*" and ending with those that rhyme in the letter "*Yaa*".

Out of all these *qasaaid*, the verses that are universally popular are those in praise of our beloved Prophet Muhammad Mustafa *Sallallahu 'alayhi wa Sallam*.

Wa ahsanu minka lam tara qattu 'ayniy
Wa ajmalu minka lam talidinnisaau

Khuliqta mubarra-an min kulli 'aybin
Ka-annaka qad khuliqta kamaa tashaau
(**Sharh Diwan Hassaan bin Thabit**, p. 66)

I have never seen anyone better than you
Nor did any woman give birth to anyone more beautiful than you

You were created free from all faults
As if you were created just as you desired.

It is reported in the same **Diwan** (p. 299-308) that in 9 A.H. a deputation of Arabs from Banu Tamim came to the Holy Prophet *Sallallahu 'alayhi wa Sallam* to challenge him to oratory and poetry. Their orator was 'Utarid bin Hajib. After he had his say, the Beloved Prophet *Sallallahu 'alayhi wa Sallam* asked Hadrat Thaabit bin Qays bin Shammas *Rady Allahu 'Anhu* to reply to him.

Then the poet of Banu Tamim, al-Zibriqan bin Badr sang in praise of his tribe. Hadrat Hassaan bin Thabit *Rady Allahu 'Anhu* was absent at the time and the Noble Prophet *Sallallahu 'alayhi wa*

Sallam sent a messenger to tell him to come and answer the Banu Tamim's poet. Hadrat Hassaan bin Thabit came and answered him with an '*ainiyyah*' consisting of 22 verses all rhyming in the letter '*ain*'. He praised the *sahaba* (companions), their nobility, charity, generosity, chastity, purity, valour in battle, and faithfulness, and emphasised that all these beautiful attributes were derived from keeping company with the beloved of Allah, Muhammad u'r Rasulullah, *Sallallahu 'alayhi wa Sallam*. At the end of it all, the deputation of Banu Tamim accepted Islam and RasulAllah *Sallallahu 'alayhi wa Sallam* gave them many valuable gifts.

When we recite the **Diwan**, we find that the themes in the religious poems of Hadrat Hassaan bin Thabit *Rady Allahu 'Anhu* are about

- praise and love of Allah, *Sub'hanahu wa Ta'ala, Wahdahu laa sharika Lahu*. Such praise, whether in verse or prose is called *hamd*;
- praise and love of our noble Prophet Sayyidina Muhammad Mustafa *Sallallahu 'alayhi wa Sallam*. Such religious poetry is referred to as *mad'h* or *madeeh* in Arabic (*naat* or *maddah* in Urdu);
- praise and love of his companions, *Rady Allahu 'Anhum*, and elegies on them when they attained martyrdom, for example, elegies on Sayyidina Hamza *Rady Allahu 'Anhu* and Sayyidina 'Uthman *Rady Allahu 'Anhu*; and
- the teachings of Islam in general.

Another remarkable fact that strikes us as we recite the **Diwan** is the unshakeable *iman* (faith) and *yaqeen* (deep conviction and certainty) that the *sahaba* (companions) had in Allah Ta'ala and in His Beloved Prophet *Sallallahu 'alayhi wa Sallam*. The poems urge the non-believers to accept Islam, assert with certainty that Allah was helping the Muslims as borne out by the Qur'anic verses, that Allah had blessed them with the presence of the noble Prophet *Sallallahu 'alayhi wa Sallam* who had brought them the true religion of Islam, that Hadrat Jibril '*Alayhissalam*' was with them, that they had been persecuted and driven from their homes but that they were prepared to lay down their lives for Allah and his beloved Prophet *Sallallahu 'alayhi wa Sallam*, and there was no

way any soldier could stand against their bravery and valour, so there was no use even trying. This was done to achieve a psychological victory even before the battle started. And after the *jihad* (battle), the martyrs were mourned with the conviction that they had attained Paradise.

It was indeed one of the greatest miracles of our beloved Prophet *Sallallahu 'alayhi wa Sallam* that he changed people's hearts. He started alone, was persecuted as no one has ever been persecuted before or after, but won over people to the True Faith to such an extent that those who were his bitterest enemies became his greatest friends, adopted his faith and his life-style and were prepared to lay down their lives at his command.

AT GHAZWA-I-KHANDAQ

The Holy Prophet *Sallallahu 'alayhi wa Sallam* recited some verses together with his companions while digging the trench (*khandaq*) around Madina to ward off the attack of the Quraysh of Makkah in 5 A.H. We learn of this from a *Hadith* from **Sahih al-Bukhari**, Vol 4, p. 169.

Chapter (161). The recitation of poetic verses in war and raising the voice while digging the trench.

(272) Narrated Al-Bara': I saw Allah's Apostle (*Sallallahu 'alayhi wa Sallam*) on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust and he was a hairy man. He was reciting the following verses of 'Abdullah (bin Rawaha):

"O Allah, were it not for you,
We would not have been guided,
Nor would we have given charity, nor prayed.
So bestow on us calmness, and

when we meet the enemy,
Then make our feet firm, for indeed,

The enemy has revolted against us;
Yet if they want to afflict us
We oppose their affliction".

The Prophet (*Sallallahu 'alayhi wa Sallam*) used to raise his voice while reciting these verses. (Bukhari)

The wording of this *qasida* (in transliteration) is:

Allahumma lawlaa Anta mahtadaynaa
Wa laa tasaddaqranaa wala sallaynaa
Fa anzilan sakeenatan 'alaynaa
Wa thabbitil aqdaama in laaqaaynaa
Innal a'daa'a qad baghaw 'alaynaa
Idhaa araadu fitnatan abaynaa

Lo behold! We find that Imam Yusuf ibn Ismail an-Nabahaani has used the same (first four and sixth) verses in his **Waseelatu-sh-Shaafi** (**The Means To Healing**). After all, could he do any better than borrow from the beloved Prophet *Sallallahu 'alayhi wa Sallam* and his blessed companions?

A similar *Hadith* has been reported in **Sahih al-Bukhari**, Vol 4, Chapter 34, p. 65.

CHAPTER (34) The digging of the Trench

(88) Narrated Anas: The Emigrants and the Ansar started digging the trench around Madina, carrying the earth on their backs and saying,

Nahnu'lladheena baaya'u Muhammad-aa
'Ala'l Jihadi maa baqeena abadaa

We are those who have given a pledge of allegiance to Muhammad
That we will carry on Jihad as long as we live.

The Prophet (*Sallallahu 'alayhi wa Sallam*) kept on replying,

Allahumma innahu laa khayra illa khayru'l Aakhirah
Wa Baarik fi'l Ansari wa'l Muhajirah

O Allah, there is no good except the good of the Here-after
So confer your blessings on the Ansar and the Emigrants. (Bukhari)

When we study the verse quoted in this *Hadith*, we find that the first hemistich (half verse) contains *nasiha* (advice) while the second is *munaajaat* (supplication). Hence, two themes, of advice and supplication are woven into just one verse.

This incident is also reported in *Hadith* numbers 4442, 4444 and 4448 in **Sahih al-Muslim**, Vol 3, Chapter 746.

Martin Lings, in his biography of the Holy Prophet (*Sallallahu 'alayhi wa Sallam*) summarises, in part, what happened at the Battle of the Trench.

""One of them, Bara' of the Harithah clan of Aws, would tell in after years of the great beauty of the Prophet (*Sallallahu 'alayhi wa Sallam*) as he remembered him at the trench, girt with a red cloak, his breast sprinkled with dust and his black hair long enough to touch his shoulders. "More beautiful than him I have not seen", he would say.

....

The first cry for help came from Jabir who had dug down to a rock which none of their implements could loosen. The Prophet (*Sallallahu 'alayhi wa Sallam*) called for some water and spat into it, then having prayed, he sprinkled the water over the rock and they were able to shovel it out like a heap of sand. Another day, it was the Emigrants who needed help. After many attempts to split or dislodge a rock he had struck, (Sayyidina) 'Umar went to the Prophet (*Sallallahu 'alayhi wa Sallam*) who took the pickaxe from him and gave the rock a blow at which a flare as of lightening flashed back over the city and towards the south. He gave it another blow and again there was a flash but in the direction of 'Uhud and beyond it towards the north. A third blow split the rock into fragments and this time the light flashed eastwards. Salman saw the three flashes and knew they must have some significance, so he asked for an interpretation from the Prophet (*Sallallahu 'alayhi wa Sallam*) who said, "Didst thou see them Salman? By the light of the first, I saw the castles of Yemen; by the light of the second I saw the castles of Syria; by the light of the third, I saw the white palace of Kisra (Chosroes, King of Persia) at Mada'in. Through the first hath God opened unto me the Yemen, through the second hath He opened unto me Syria and the West; and through the third, the East"". (p. 217-218)

As we are all aware, within a short time, these prophecies of our beloved Prophet *Sallallahu 'alayhi wa Sallam* were fulfilled as Islam spread to these countries and beyond in all four directions. This narration shows, like all such narrations, the miraculous powers of the Holy Prophet *Sallallahu 'alayhi wa Sallam* and how all his prayers were answered instantly.

The *Hadith Sharif* by Hadrat al-Bara' *Rady Allahu 'Anhu* on the handsomeness of the Holy Prophet *Sallallahu 'alayhi wa Sallam* that Martin Lings refers to are to be found in **Sahih al-Bukhari** as well (Vol 4, *Hadith* numbers 749 and 752, p. 488).

Narrated Al-Bara': The Prophet (*Sallallahu 'alayhi wa Sallam*) was the handsomest of all people, and had the best appearance. He was neither very tall nor short. (Bukhari)

Narrated Abu Is'haq: Al-Bara' was asked: "Was the face of the Prophet (*Sallallahu 'alayhi wa Sallam*) (as bright) as a sword?" He said, "No, but (as bright) as the moon". (Bukhari)

WHILE MARCHING TO KHAYBAR

While marching to Khaybar which is about 200 miles north of Madina, the Holy Prophet *Sallallahu 'alayhi wa Sallam* prayed for Hadrat 'Amir bin al-Akwa' *Rady Allahu 'Anhu* who recited a *qasida*. This is reported in **Sahih al-Bukhari**, Volume 5, p. 357-359, in a very long *Hadith*, the beginning of which reads:

(509) Narrated Salama bin Al-Akwa': We went out to Khaybar in the company of the Prophet (*Sallallahu 'alayhi wa Sallam*). While we were proceeding at night, a man from the group said to 'Amir, "O 'Amir! Won't you let us hear your poetry? 'Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camel's footsteps, saying:

"O Allah! Without you
We would not have been guided on the right path;
Neither would we have given in charity,
Nor would we have prayed.
So please forgive us,
What we have committed (i.e. our defects)
Let all of us be sacrificed for Your Cause
And send Sakina (i.e. calmness)
Upon us to make our feet firm
When we meet our enemy, and
If they call us towards
An unjust thing, we will refuse.

The infidels have made a hue and cry
To ask others' help against us".

The Prophet (*Sallallahu 'alayhi wa Sallam*) on that asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Amir bin Al-Akwa". Then the Prophet (*Sallallahu 'alayhi wa Sallam*) said: May Allah bestow His Mercy on him". A man among the people said, "O Allah's Prophet! (*Sallallahu 'alayhi wa Sallam*). Has (martyrdom) been granted to him? ⁽¹⁾ Would that you let us enjoy his company longer". (Bukhari)

Footnote ⁽¹⁾: The man, (Sayyidina) 'Umar inferred from the invocation of the Prophet, (*Sallallahu 'alayhi wa Sallam*) that 'Amir would be granted martyrdom.

The transliteration of Hadrat 'Amir bin Al-Akwa's *qasida* as given in **Sahih al-Bukhari** is as follows:

Allahumma lawlaa Anta mahtadaynaa
Walaa tasaddaqqnaa walaa sallaynaa
Faghfir fidaa-an Laka mattaqaynaa
Wa alqiyan sakeenatan 'alaynaa
Wa thabbitil aqdaama in laaqaynaa
Inna idhaa seeha bina abaynaa
Wa bis-siyaahi 'awwalu 'alaynaa

This *Hadith* is also reported in **Sahih al-Muslim**, Volume 3, Chapter 745.

A *Hadith* in the same chapter of **Sahih al-Muslim** informs us that the person who said martyrdom is reserved for Hadrat 'Amir bin al-Akwa' *Rady Allahu 'Anhu* was Sayyidina 'Umar ibn al-Kattab *Rady Allahu 'Anhu*. This shows us the unshakeable *iman* (faith) that Sayyidina 'Umar *Rady Allahu 'Anhu* and indeed all the *sahaba* (companions) had in the words of the Holy Prophet *Sallallahu 'alayhi wa Sallam*. No sooner had the Holy Prophet *Sallallahu 'alayhi wa Sallam* said, "May Allah bestow His Mercy on him", Sayyidina 'Umar *Rady Allahu 'Anhu* concluded he would be martyred. And indeed, Hadrat 'Amir bin al-Akwa' *Rady Allahu*

'Anhu was martyred at Khaybar as we learn from another *Hadith* in **Sahih al-Muslim**.

It is worth noting that this was not the only time that poetry was recited to the Prophet *Sallallahu 'alayhi wa Sallam* while on a journey. *Sayyidunal Imam al-Habib* Ahmad Mash-hur bin Taha al-Haddad narrates in **Miftah u'l Jannah (Key To The Garden)** that it was common practice for the *sahaba* to recite poetry while on a journey:

""**Al-Tirmidhi** has reported - and declared the report sound - that Jabir ibn Samura said that the Prophet (may God bless him and his Family and grant them peace), had poetry chanted to him when he travelled, and that Anjasha the Abyssinian chanted for the women, and al-Bara' ibn Malik for the men, and that the Messenger of God (may God bless him and his Family and grant them peace) said to Anjasha, "Be gentle when driving the riding beasts of the delicate vessals (the women)!" (p. 119)

SAYYIDINA 'ALI *RADY ALLAHU 'ANHU* REPLIES TO MARHAB

The valour of Sayyidina 'Ali *Rady Allahu 'Anhu* in the battle of Khaybar (7 A.H) against the Jews as in all battles he fought is legendary. It is captured in a *Hadith* in **Sahih al-Muslim**, Vol 3, Chapter 747, part of which is quoted here.

(4450) It has been narrated on the authority of Ibn Salama. He heard the tradition from his father (Salama bin al-Akwa') who said:

Then he (The Prophet *Sallallahu 'alayhi wa Sallam*) sent me to (Sayyidina) 'Ali who had sore eyes, and said: I will give the banner to a man who loves Allah (*Sub'hanahu wa Ta'ala*) and His Messenger, or whom Allah (*Sub'hanahu wa Ta'ala*) and His Messenger love. So I went to (Sayyidina) 'Ali, brought him beading along and he had sore eyes, and I took him to the Messenger of Allah, who applied saliva to his eyes and he got well. The Messenger of Allah gave him the banner (and Sayyidina 'Ali went

to meet Marhab in a single combat). The latter advanced chanting:

Khaibar knows certainly that I am Marhab
A fully armed and well-tried valorous warrior (hero)

When war comes spreading its flames.

(Sayyidina) 'Ali chanted in reply:

I am the one whose mother named him Haidar,
(And am) like the lion of the forest with a
terror-striking countenance.
I give my opponents the measure of sandra
in exchange for sa'
(i.e return their attack with one that is much more fierce).

The narrator said: (Sayyidina) 'Ali struck at the head of Marhab and killed him, so the victory (capture of Khaibar) was due to him. This long tradition has also been handed down through a different chain of transmitters. (Muslim)

From this *Hadith*, we learn that

- the noble Prophet *Sallallahu 'alayhi wa Sallam* was prepared to lay on line the life of his own cousin and son in-law, Sayyidina 'Ali, who was married to Sayyidatina Fatima, and who was the father of Sayyidina Imam Hasan and Sayyidina Imam Husayn, may Allah be pleased with them all;
- he knew that Sayyidina 'Ali *Rady Allahu 'Anhu* was most suited to lead battle at that time even though he had sore eyes;
- Sayyidina 'Ali *Rady Allahu 'Anhu* was the Lion of Allah who was prepared to lay down his life for Allah in man to man combat; and
- the saliva of the beloved Prophet *Sallallahu 'alayhi wa Sallam* had healing powers.

The transliteration of the verses of Sayyidina 'Ali *Rady Allahu 'Anhu* from the *Hadith* in **Sahih al-Muslim** is as follows:

Analladhee sammatnee ummi Haydarah
Kalaythi ghaabaatin kareehil manzarah
Ufeehimu bissaa'e kayla's-sandarah

THE BURDA OF HADRAT KA'B BIN ZUHAIR RADY ALLAHU 'ANHU

The three most famous versifiers among the *sahaba* (companions) were Hadrat Hassaan bin Thabit, Hadrat Ka'b bin Malik and Hadrat 'Abdallah ibn Rawaha *Rady Allahu 'Anhum*. After Hadrat 'Abdullah ibn Rawaha *Rady Allahu 'Anhu* was martyred at Mu'ta, another poet, Ka'b bin Zuhair who previously used to satirize against the Muslims, now accepted Islam and recited an ode which he had especially composed for the occasion. It is known as *Baanat Su'aad* and has been included in the *kitab* (book) titled **Baaqatun 'Atirah (The Perfumed Bouquet**, p. 199-201) by Imam As-Sayyid Muhammad bin 'Alawi al-Maliki. It is his longest *qasida* with 58 verses all of which rhyme in the letter "*laam*", hence it is a "*laamiyyah*". Four of these verses have become so popular that they are quoted by many scholars in their books. Their transliteration and translation is:

Inna'r Rasula lasaifun yustadaau bihi

Muhannadun min Suyufillahi maslulu

Fee fityatin min Quraysh-in qaala qaailuhum

Bibatni Makkata lamma aslamu zulu

Zaalu fama zaala ankaasun walaa kushufun

'Indalliqaai walaa meelu ma'aazeelu

Shummul 'araaneeni abtaalun labusuhum

Min nasji Dawud-a fi'l hayjaa saraabeelu

The Messenger a light is, source of light,
An Indian blade, a drawn sword of God's swords,
Amid Quraysh companions. When they chose
Islam in Mecca's vale, men said, "Be gone!"
They went, not weaklings, not as men that flee,
Swaying upon their mounts and poorly armed,
But heroes proud and noble of mien, bright-clad

In mail of David's weave for the encounter.

(Translation by Martin Lings, p. 314).

When Hadrat Ka'b had finished reciting the poem, our beloved Prophet *Sallallahu 'alayhi wa Sallam* drew off his *burda* (cloak) and put it over his shoulders in appreciation, and it became the most valuable piece of clothing ever since, informs Imam Shihabuddin as-Suhrawardi (passed away 632 A.H/1235 C.E) in his spiritual classic '**Awaarif u'l Ma'aarif (The Illuminative Knowledge of the Spiritual Masters**, p. 158).

For this reason, the *Baanat Su'aad* is called the original "*Burda*", distinct from the famous **Burda tu'l Madeeh** of Imam Sharafuddin Muhammad al-Busiri (608-695 A.H/1212-1296 C.E), who also received a *Burda* from the noble Prophet *Sallallahu 'alayhi wa Sallam* in a dream after he had composed a *qasida* in his praise.

After listening to the *Baanat Su'aad* in which the Muhajireen (Emigrants) had been praised by Hadrat Ka'b, the beloved Prophet *Sallallahu 'alayhi wa Sallam* agreed with the Ansar (Helpers) that it was only fair that he should versify on them too. Hadrat Ka'b obliged by composing a "*raaiyyah*" in praise of the Ansar with 33 verses all rhyming in the letter "*raa*" whose opening verse is:

Man sarrahu karamu'l hayaati falaa yazal

Fee miqnabin min saalihi'l Ansari

Whoever loves a life of generosity, doesn't leave

The horsemen of the virtuous from the Ansar

Hadrat Ka'b bin Zuhair *Rady Allahu 'Anhu* composed many *qasaaid*, all of which have been presented alphabetically in his **Diwan (Collected Poems)**, beginning with the *qasaaid* that rhyme in the letter "*alif*". Imam Abu Sa'id al-Hasan al-Husayn al-Sukkari (212-275 A.H/827-888 C.E) has written a *sharh* (appreciation) of this **Diwan**, published by al-Maktabatul 'Arabiyyah in Cairo.

Another famous **Diwan** of a *sahabi* (companion) is the **Diwan Ka'b ibn Malik al-Ansari Rady Allahu 'Anhu**. The Diwans classify the *qasaaid* (poems) by *sadru'l bayt* (the first word of the opening verse), *qaafiyah* (rhyme) and *bahr* (poetical meter). The most popular poetical meters at that time were *at-taweel*, *al-baseet*, *al-kaamil* and *ar-rajaz*; while *al-khafeef*, *al-waafir*, and *al-mutaqaarib* were also used. When we go through these Diwans, we come to the inevitable conclusion that *qasaaid*

(religious poetry) really and truly flourished in the time of our beloved Prophet Muhammad Mustafa *Sallallahu 'alayhi wa Sallam*.

LABID PRAISES ALLAH *SUB'HANAHU WA TA'ALA* IN VERSE

The beloved Prophet *Sallallahu 'alayhi wa Sallam* praised Labid bin Rabi'ah, a famous pre-Islamic poet for praising Allah in his poetry, as we learn from the following *Hadith* in **Mishkat-ul-Masabih**, Book 2, Chapter 12, p.188.

(4) Abu Hurairah reported that Allah's Messenger (*Sallallahu 'alayhi wa Sallam*) said: The truest words (ever) uttered by a poet is the saying of Labid: "Behold! Everything besides Allah is vain". (Abu Dawud)

Later on, Labid came to accept Islam and continued to compose poems until his death, placing his gifts at the service of religion.

GOOD POETRY ENCOURAGED BUT FRIVOLOUS POETRY CONDEMNED

Sahih al-Muslim, Vol. 4, devotes a whole book on the subject of poetry (**Kitab al-Shi'r**) from which we learn that frivolous poetry is prohibited while good, wholesome poetry is commended as the following three *Ahaadith* show.

(5609) Abu Hurairah reported Allah's Messenger (*Sallallahu 'alayhi wa Sallam*) as saying: It is better for a man's belly to be stuffed with pus which corrodes it than to (stuff) one's mind with frivolous poetry. Sayyidina AbuBakr has reported it with a slight variation of wording. (Muslim) (p. 1221)

(5602) 'Amr bin Shareed reported his father as saying: One day when I rode behind Allah's Messenger (*Sallallahu 'alayhi wa Sallam*), he said (to me): Do you remember any poetry of Umayya bin Abu as-Salt? I said: Yes. He said: Then go on. I recited a couplet and he said: Go on. Then I again recited a couplet and he said: Go on. I recited one hundred couplets (of his poetry). This *Hadith* has been reported on the authority of Sharid through another chain of

transmitters but with a slight variation of wording. (Muslim) (p. 1220)

(5603) 'Amr bin Sharid reported on the authority of his father that Allah's Messenger (*Sallallahu 'alayhi wa Sallam*) asked him to recite poetry, the rest of the *Hadith* is the same but with this addition: "He (that is Umayya bin Abu Salt) was about to become a Muslim", and in the *Hadith* transmitted on the authority of Ibn Mahdi (the words are): "He was almost a Muslim in his poetry" (Muslim) (p. 1220)

When there is such overwhelming evidence from the life history of the Holy Prophet *Sallallahu 'alayhi wa Sallam* in support of good, wholesome, sound and beneficial poetry, it is easy to understand that verses 224 to 227 in Surah ash-Shu'ara of the Holy Qur'an deprecate only those poets who do not believe in Allah *Sub'hanahu wa Ta'ala* but commend those poets "**who believe and do good deeds**".

And as for the poets, the misguided ones follow them. Have you not seen how they wander about in every valley, And how they say what they do not practice? Except those who believe and do good deeds and remember Allah much, and vindicate themselves after they have been wronged; and those who act unjustly, will come to know to which (final) place of turning they shall return (after death). (26:224-227)

Imam al-Ghazali explains these verses in the *Ihya'* as follows:

"Allah says: **And as for the poets, the misguided ones follow them.** By this verse, only the infidel poets have been mentioned. It is not understood from this that good poetry has been banned". (Vol. 2, p. 214)

And according to **Tafsir Jalaalain**, that is the Commentary on the Qur'an by al-'Allamah Jalaaluddin Muhammad bin Ahmad al-Mahalli and Imam Jalaaluddin 'Abd-ir-Rahman bin AbiBakr as-Suyuti, the words "**Except those who believe and do good deeds**", refers to Muslim poets.

This should also convince us more and more that the blessed *Hadith Shareef* of the beloved Prophet *Sallallahu 'alayhi wa Sallam* is a commentary on the Holy Qur'an Kareem and that without the *Hadith*, it is difficult if not impossible to understand the Word of Allah, the Glorified and the Exalted.

WHAT IS RECOMMENDED AND PROHIBITED ABOUT POETRY

It is instructive at this juncture to turn to Imam al-Ghazali, a master of *ma'rifa* (spiritual knowledge) to differentiate for us the types of poems that are recommended from those that are prohibited. According to Imam al-Ghazali in the *Ihya'*, poetry is recommended in seven instances:

1. "Songs of pilgrims. They roam from one country to another with songs and flutes. These songs are lawful, as they describe poetry relating to the Ka'ba, the Black Stone, Hatim and other signs. They arouse feelings for visiting the Ka'ba and other holy places.
2. The warriors should be given impetus to fight against the enemies by songs. It is lawful to call towards bravery and to lay down life for the cause of God.
3. If two warriors meet in the battlefield, what they recite of songs and poetry is lawful because they incite them to fight. It is lawful in lawful fights and not in unlawful fights.
4. Songs of mourning. These are of two kinds, commendable and not commendable. It is not commendable to recite songs which increase sorrow for past mishaps, calamities..... Mourning songs are commendable when men express sorrow for past sins.
5. Songs at the time of festivals. It increases joy and happiness at the time of festivals and other days of expressing happiness, for this happens at the time of the two 'Eids, marriage festivals, birth ceremony when a child is born, and circumcision.
6. Songs of the lovers. These increase love towards God and give satisfaction and pleasure of mind. It is also lawful. Just as union with a strange girl or woman is unlawful, songs for her love are also unlawful.

7. Songs on the part of one who seeks the love and pleasure of God and to meet with Him is lawful. *Sama'* (religious song) brings out from the recess of one's heart the power of sight of different matters and a deep feeling and unspeakable taste which can only be felt and not disclosed. This taste cannot be obtained by any other organ of the body. The condition of (spiritual) intoxication is termed by the Sufis as *wajd* or ecstasy. This appears in the mind as an effect of religious songs which did not exist before. The fire of ecstasy arising in the mind burns the uncleanness of the mind as fire removes the accumulated refuse on invaluable jewels and diamonds. The result is the shining of the mind in which *Mushahadah* and *Mukashafah* appear. In other words, his inner eye is opened by which he sees the secrets of nature. This is the goal of the lovers of God and the last state of their search. He who can reach that stage gains the nearness of God. It is possible only by *sama'* songs".

Then Imam al-Ghazali gives five cases in which *sama'* is unlawful.

1. To hear *sama'* from a woman whose look excites sexual passion.
2. Instruments of songs of drunkards are unlawful as they remind of unlawful things and incite unlawful action of wine-drinking and intoxicants.
3. Obscene talks in *sama'* are unlawful. If there is any obscene talk in poetry, useless talks and accusations against God, His Prophet and companions, they are unlawful.
4. If any evil or immoral desire arises in the mind by hearing songs, it will be unlawful.
5. If habit is formed of hearing *sama'*, it is unlawful. Excess of anything is bad. If too much food is taken, it is bad for health. If too much oil is besmeared on the face, it looks ugly. So also, if too much *sama'* songs are heard, it forms a habit which is bad. After strenuous efforts and hard labour, *sama'* songs and innocent enjoyments are not bad" (*Ihya'*, Vol. 2, p. 208-213)

Those in the Ba 'Alawi *tariqa* (a spiritual path leading to Allah) as well as the Chishtiyyah seek ecstatic inspiration in music. It is well-known that Khwaja Gharib Nawaz Mawlana Mu'eenuddin Chishti (passed away 633 A.H/1236 C.E) who was personally commanded by Rasulullah *Sallallahu 'alayhi wa Sallam* in a dream to go to Ajmer in India to spread Islam, fulfilled this command through his *taqwa* (reverential awe of Allah), *ihsan* (spiritual excellence), and

karamaat (miracles). He also instituted *qawwalis* (religious songs rendered with music) which attracted a lot of people to Islam.

Imam al-Ghazali's reference to *kashf* (spiritual ecstasy) is interesting because many Sufi *mashaayikh* (spiritual masters), including Hadrat Data Ganj Bakhsh 'Ali al-Hujwiri (passed away 465 A.H) in his **Kashf al-Mahjub (Unveiling The Veiled Spiritual Aspects of Islam)** also expound about *kashf* in *sama'*. It is a common observation that many eyes well up with tears and some start flowing when the blessed Names of Allah *Sub'hanahu wa Ta'ala* and of his beloved Prophet *Sallallahu 'alayhi wa Sallam* are mentioned, or when there is discourse on Islam in a way that touches one's heart.

When we study the historical evidence of religious poetry in the time of our beloved Prophet Muhammad Mustafa *Sallallahu 'alayhi wa Sallam* we realise that it was but natural for the '*ulama* (learned scholars) of Islam since that time to have written on Islam in both prose and in verse. One such spiritual luminary was *Qutb-ul-Irshad Sayyidunal Imam al-Habib 'Abdallah bin 'Alawi al-Haddad* (1044-1132 A.H). He wrote more than ten *kutub* (books) in prose (with a sprinkling of *qasaaid*) and composed more than one hundred *qasaaid* (religious poems), all collected and arranged in alphabetical order by scholars who followed him in a **Diwan** which they lovingly titled **Ad-Durrul Manzum Li-Dhawil 'Uqul wa'l Fuhum (Poetic Pearls For Discerning and Understanding Minds)**. According to him what anyone gains out of audition will depend on the motive behind it. He therefore advises in **It'haaf-is-Saail (Gifts For The Seeker)**:

"The motive must therefore be a true one, free from capricious and passional desires, and one should listen only to what is deemed permissible by religious criteria. Audition is most beneficial when one listens to the Qur'an, *Sunnah* or appropriate discourses, however, the effects of listening to poetry, fine voices, and rhythmic melodies are also praiseworthy when related to religion; otherwise, they are (simply) permissible (*mubah*), and

there is no harm in listening as long as they do not depart from the lawful". (p. 39)

Al-Habib Ahmad Mash'hur bin Taha al-Haddad has summed up the beneficial effects of *sama'* (audition) most beautifully in **Miftah-u'l-Jannah (Key To The Garden)**.

"It is obvious that rhythmic harmonies shake hard hearts, move dormant souls, and have the effect of making character gentler and perceptions more subtle. They may turn cowards into heroes, misers into philanthropists, ease sorrows, and make misfortunes more bearable. The Sufis have always known the effect of audition (*sama'*) on souls, and have therefore used it to refine them, attract them to virtue, remind them of their origin, and of their First Beloved and of His most beautiful address to them in the 'World of Atoms and Witnessing' (*'alam al-dharr wa'l-ishhad*)" (p. 119)

This is how the Sufi saints, the true spiritual masters have tried both to preserve Islam and to spread it.

We come to the broad conclusion then, on which everyone is agreed, that the composition, recitation and audition of *qasaaid* (religious poems) is meritorious. The only difference of opinion is about whether music should or should not be used in rendering *qasaaid*. And on this issue as on all such issues, there has been mutual respect through centuries among disciples in the various *turuq* (spiritual paths leading to Allah). Those who prohibit music in rendering religious poems, like the Qadiriyya and the Rifa'iyya do not attack those who do use music like the 'Alawiyyah and the Chishtiyya. Neither do those who use music insist that this is the only way it can be done. This illustrates and exemplifies the splendid diction of "Unity in diversity" among the *Ahl-us-Sunnah wa'l Jama'ah*, those who are on the *Sunnah* (lifestyle) of the Holy Prophet *Sallallahu 'alayhi wa Sallam* and the *Jama'ah* (congregation) of his *sahaba* (companions) *Rady Allahu 'Anhum*, and those who faithfully followed them.

Let us then summarise the thematic content of the religious poetry in the time of our beloved Prophet Muhammad Mustafa *Sallallahu 'alayhi wa Sallam* as contained in *Hadith Shareef*. We find that it has

- *hamd* or praise of Allah, the Creator and Sustainer of all existence and how He was helping the Muslims against oppressive non-believers,
- *madeeh* or praise of the Seal of the Prophets, Muhammad ibn 'Abdillah, *Sallallahu 'alayhi wa Sallam*, a record of his miracles, the fulfilment of his prophecies and how his prayers were answered in his life-time,
- praise of his family (the *Ahl u'l Bayt*) and companions (*sahaba*), and an appreciation of the unshakeable faith and deep-rooted conviction that they had in Islam; and of their valour, generosity and simplicity,
- *du'a* (supplication to Allah, the Glorified and the Exalted),
- *nasiha* (sound advice),
- expression of joy at weddings and on days of 'Eid,
- a historical record of the oppression and the persecution of the noble Prophet by the polytheists; and of his achievements, together with his family and companions,
- exhortation to non-Muslims to accept Islam,
- challenge by the *sahaba* to their enemies to dare to face them in battle,
- expression of yearning by the *sahaba* to become martyrs, and elegies on those who achieved martyrdom, and
- the teachings of Islam in general.

Another broad conclusion we draw is that in the time of our noble Prophet *Sallallahu 'alayhi wa Sallam*, the teaching of Islam was conveyed both in prose and in verse and this tradition has been adopted by the *'ulama* (learned scholars) since that time to the present.

We learn above all that one of the greatest miracles of our beloved Prophet *Sallallahu 'alayhi wa Sallam* was that he changed people's hearts. He was all alone when he started; and when he

preached Islam, everyone turned against him and many wanted to kill him. He was persecuted and oppressed as no one has ever been persecuted before or after, yet he won over people to the True Faith of Islam to such an extent that even those who were his bitterest enemies became his greatest friends, adopted Islam and were prepared to lay down their lives at his command.

May Allah *Sub'hanahu wa Ta'ala* increase in our hearts love for Him and for His beloved Prophet *Sayyidina wa Mawlana* Muhammad Mustafa, *Sallallahu 'alayhi wa Sallam*. Aameen Yaa Rabbal 'Aalameen.

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QASAAID AL-BURDA SHAREEF LIL IMAM AL-BUSAIRI

CHAPTER ONE

CONCERNING THE LOVE OF SAYYIDINA RASULULLAH
SALLALLAHU ALAYHI WASALLAM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

In this chapter Allamah Busairi R.A. speaks of his love for Rasulullah Sallallahu Alayhi Wasallam. He tries to conceal this love and who his beloved is . For this reason he has not mentioned the name of Rasulullah Sallallahu Alayhi Wasallam, directly in the whole chapter. By mentioning places and things close to Madinah, he alludes to Rasulullah Sallallahu Alayhi Wasallam. Due to this excessive love and devotion for Rasulullah Sallallahu Alayhi Wasallam, he has become completely restless, thus exposing this love to everyone.

أَمِنْ تَذَكُّرِ جِيرَانٍ؟ بِذِي سَلَمٍ

Is it because of your remembrance of the neighbours of Dhi-salam.

مَزَجْتَ دَمْعًا جَرَى مِنْ مُقَلَّةٍ بِدَمٍ

That tears mixed with blood are flowing (from your eyes).

أَمْ هَبَّتِ الرِّيحُ مِنْ تُلُقَاءِ كَاظِمَةٍ

Or is it because of the breeze blowing from Kaazimah.

أَوْ أَوْمَضَ الْبَرْقُ فِي الظُّلُمَاءِ مِنْ إِضْمٍ

Or it is the lightning struck in the darkness of the night Idam

فَمَا لِعَيْنَيْكَ إِنْ قُلْتَ اكْفُفَا هَمَّتَا

What has happened to your eyes, (the more) you tell them to stop, the more they continue flowing.

وَمَا لِقَلْبِكَ إِنْ قُلْتَ اسْتَفِقْ يَهُم

What is the matter with your heart, (the more) you tell it to come to its senses, (the more it is distracted).

أَيَحْسَبُ الصَّبُّ أَنَّ الْحُبَّ مُنْكَتَمٌ

Does the lover think that his love can be concealed.

مَا بَيْنَ مَنْسَجِمٍ مِنْهُ وَمُضْطَرِمٍ

While his eyes are shedding tears and his heart is glowing.

لَوْ لَا الْهَوَى لَمْ تُرَقْ دَمْعًا عَلَى طَلَلٍ

Had it not been for the love, you would not have shed tears at the ruins (of your beloved).

وَلَا أَرِقْتُ لِذِكْرِ الْبَانِ وَالْعَلَمِ

Nor would you become restless at the remembrance of the cypress (tree) the high mountain.

فَكَيْفَ تُنْكِرُ حُبًّا بَعْدَ مَا شَهِدْتَ

How do you deny love after the testimony.

بِهِ عَلَيْكَ عَدُولُ الدَّمْعِ وَالسَّقَمِ

Borne against you by (such) reliable witnesses as your yours and your illness.

وَأَثَبْتَ الْوَجْدُ خَطِي عِبْرَةً وَضَنِي

Love has ingrained two lines of fear, and withered your face.

مِثْلَ الْبَهَارِ عَلَى حَدِّكَ وَالْعَنَمِ

On your cheeks like yellow rose and the reddish tree.

نَعَمْ سَرَى طَيْفٌ مِنْ أَهْوَى فَأَرْقَنِي

Yes! Thoughts of the beloved came to me at night and kept me awake.

وَالْحُبُّ يَغْتَرِضُ اللَّذَاتِ بِالْأَلَمِ

And love transforms pleasure into pain.

يَا لَائِمِي فِي الْهَوَى الْغَذْرِي مَغْدَرَةً

you who reproach me, regarding my love, excuse me.

مَنْنِي إِلَيْكَ وَلَوْ أَنْصَفْتَ لَمْ تَلَمِّ

From me to you if you do justice, you would not reproach me.

عَدْتُكَ حَالِي وَلَا سِرِّي بِمُسْتَتِرٍ

My state (of love) has been expressed to you, (now) my secret is no longer concealed.

عَنِ الْوَشَاةِ وَلَا ذَائِي بِمُنْحَسِمٍ

From those who malign (me), nor is there (something to) check my agony.

مَحْضَتْنِي النَّصْحَ لَكِنْ لَسْتُ أَسْمَعُهُ

You have sincerely advised me , I did not heed it.

إِنَّ الْمُحِبَّ عَنِ الْغَدَالِ فِي صَمٍّ

For verily a lover is deaf to those who advise him.

أَنِّي اتَّهَمْتُ نَصِيحَ الشَّيْبِ فِي عَذْلِي

I regarded with suspicion the advice of the elders in reproaching me.

وَالشَّيْبُ أَبْعَدُ فِي نَصْحٍ عَنِ التُّهَمِ

(Wisdom) in the advice of the elders is above suspicion.

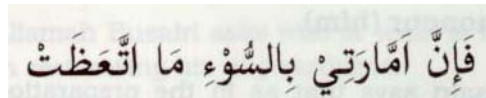
CHAPTER TWO

CONCERNING RESTRAINING LUST AND CARNAL DESIRES.

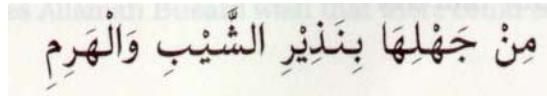
In this chapter Allamah Busairi R.A. mentions two reasons for restraining of lust and carnal desires.

Firstly: A person falls in love due to lust and carnal desires. After mentioning love in the first chapter he now mentions restraining lust and carnal desires. He also mentions that his entire life has been spent in sin. He sincerely regrets what he has done and repents to Allah Ta'aala.

Secondly: Restraining lust and carnal desires is essential for gaining love for Rasulullah Sallallahu Alayhi Wasallam. The love which has for Rasulullah Sallallahu Alayhi Wasallam, is a pure love and can only be attained by purifying oneself of lust and carnal desires.



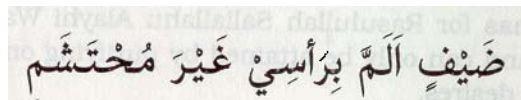
Verily my soul which is laden evil did not heed the advice.



Due to its ignorance, from the warning by grey hair and old age.



And I have not prepared, for good deeds, a feast,



For a guest (that) has lodged on (my) head nor did I honour (him).

لَوْ كُنْتُ أَعْلَمُ أَنِّي مَا أُوقِّرُهُ

Had I known that I would not be able to honour him (it).

كَتَمْتُ سِرًّاۙ بَدَا لِي مِنْهُ بِالْكَتَمِ

I would have concealed my secret, which is exposed, by dyeing.

مَنْ لِي بِرَدِّ جِمَاحٍ مِّنْ غَوَايَتِهَا

Who is there that can restrain my wayward-self from its waywardness.

كَمَا يُرَدُّ جِمَاحُ الْخَيْلِ بِاللُّجَمِ

Just as unmanageable horses are restrained by resins.

فَلَا تَزُومِ بِالْمَعَاصِي كَسَرَ شَهَوَاتِهَا

Do not try, through sinning, to subdue sensual desires.

إِنَّ الطَّعَامَ يُقَوِّي شَهْوَةَ النَّهَمِ

For verily food, only increases sensual desires.

وَالنَّفْسُ كَالطُّفْلِ إِنْ تُهْمِلَهُ شَبَّ عَلَى

Your self (desires) is like when breastfed.

حُبِّ الرِّضَاعِ وَإِنْ تَفْطِمَهُ يَنْفَطِمِ

Loves suckling but when you wean it, will stop.

فَاضْرِفْ هَوَاهَا وَحَازِرْ أَنْ تُؤَلِّيَهُ

Then stop its inclinations and beware that it does not overpower you.

إِنَّ الْهَوَىٰ مَا تَوَلَّى يُضْمِ أَوْ يَصِمِ

Verily lust whenever it overpowers (it will) kill or maim (your character).

وَرَاعِهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ

And guard it while it is grazing in (the field of) actions

وَأَنْ هِيَ اسْتَحَلَّتِ الْمَرْعَى فَلَا تُسَمِ

If it enjoys pasture, do not let it roam (graze) freely.

كَمْ حَسَنْتَ لَذَّةً لِلْمَرْءِ قَاتِلَةً

How often has pleasure been considered good, whereas it turned out to be deadly.

مَنْ حَيْثُ لَمْ يَدْرِ أَنَّ السَّمَّ فِي الدَّسَمِ

Because he does not know that there is poison in the fat.

وَإِخْشَ الدَّسَائِسَ مِنْ جُوعٍ وَمِنْ شَبَعٍ

And fear the evil of (both) hunger and satiation.

فَرُبَّ مَخْمَصَةٍ شَرٌّ مِّنَ التُّخَمِ

For most times hungers (poverty) is more evil than overeating.

وَاسْتَفْرِغِ الدَّمْعَ مِنْ عَيْنٍ قَدْ اُمْتَلَأَتْ

And shed tears from those eyes which have become full.

مِنَ الْمَحَارِمِ وَالزَّمِ حِمِيَةَ النَّدَمِ

Of forbidden sights and regard it as obligatory (upon yourself) to guard your eyes from forbidden things.

وَخَالَفِ النَّفْسَ وَالشَّيْطَانَ وَاعْصِهِمَا

And oppose (your) self (nafs) and shaytaan and disobey them both.

وَإِنْ هُمَا مَحْضَاكَ النَّصِيحَ فَاتَّهِمِ

And if both of them give you sincere advice regard it as lies.

وَلَا تُطِعْ مِنْهُمَا خَضَمًا وَلَا حَكَمًا

And do not obey them both (nafs and shaytaan) as an enemy or as a wise (person).

فَإِنَّتِ تَعْرِفُ كَيْدَ الْخَضَمِ وَالْحَكَمِ

For you know well the deception of (such) an enemy or a wise (person).

أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلٍ بِلا عَمَلٍ

I seek forgiveness from Allah from such sayings (preachings) which I do practice upon.

لَقَدْ نَسَبْتُ بِهِ نَسْلًا لِّذِي عُقْمٍ

For verily I have attributed (claimed), through this, offspring from a barren woman.

أَمَرْتُكَ الْخَيْرَ لَكِنْ مَا اتَّعَمَرْتُ بِهِ

I command you to do good but I do not command myself to do the same.

وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِمِ

And I was not steadfast (on deen) so then of what use (value) is my saying to you: "Be steadfast!" (on deen).

وَلَا تَزَوَّدْتُ قَبْلَ الْمَوْتِ نَافِلَةً

And I made no provisions before death of voluntary (nafl) worship.

وَلَمْ أُصَلِّ سِوَى فَرَضٍ وَلَمْ أَصُمْ

And I did not perform salaah nor did I fast except what was obligatory.

CHAPTER THREE

CONCERNING THE PRAISES OF RASULULLAH SALLALLAHU ALAYHI WASALLAM

After CLAIMING HIS love in the first chapter, and how to attain it, in the second Allamah Busairi R.A. begins the praises of Rasulullah Sallallahu Alayhi Wasallam. He openly declares his love and shows the great qualities and perfect character of Rasulullah Sallallahu Alayhi Wasallam.

While showing his love he also shows the unrestricted and unlimited love which Allah Ta'aala has ability Allamah Busairi R.A. has for Rasulullah Sallallahu Alayhi Wasallam. When Allah Ta'aala has praised the beloved Nabi Sallallahu Alayhi Wasallam, then why should he and all of us also not try to excel in our praises and love for Rasulullah Sallallahu Alayhi Wasallam.

ظَلَمْتُ سُنَّةَ مَنْ أَحْيَى الظَّلَامَ إِلَى

I transgressed the sunnat of him (Nabi, Sallallahu Alayhi Wasallam) who passed the night (in ibaadat).

أَنْ اِشْتَكَتْ قَدَمَاهُ الضَّرَّ مِنْ وَرَمٍ

Until his feet complained of injury due to being swollen.

وَشَدَّ مِنْ سَعْبٍ أَحْشَاءَهُ وَطَوَى

And he tied and folded, on account of hunger, around his stomach.

تَحْتَ الْحِجَارَةِ كَشْحًا مُتْرَفَ الْآدَمِ

A stone beneath which is his delicate skin.

وَرَاوَدَتْهُ الْجِبَالُ الشُّمُّ مِنْ ذَهَبٍ

And high mountains of gold (tried to) tempt him.

عَنْ نَفْسِهِ فَأَرَاهَا أَيَّمَا شَمَمٍ

Towards it, but he was (completely) disinclined due to his high courage.

وَأَكَّدَتْ زُهْدَهُ فِيهَا ضَرُورَتُهُ

His piety increased inspite of his need.

إِنَّ الضَّرُورَةَ لَا تَغْدُوا عَلَى الْعِصَمِ

For verily need never prevails (overpowers) the infallible.

وَكَيْفَ تَدْعُوا إِلَى الدُّنْيَا ضَرُورَةَ مَنْ

How can the necessities of such a noble personality incline him towards this world.

لَوْلَاهُ لَمْ تَخْرُجِ الدُّنْيَا مِنَ الْعَدَمِ

For had it not been for him this world would not have come out of non existence.

[verses 11- 18 are well known- always being recited, sometimes in jum'ah, also audio in naats,]

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالْثَّقَلَيْنِ

Muhammad (Sallallahu Alayhi Wasallam) is the leader of both worlds and both creations (man and jinn).

وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَعَجَمٍ

And of both groups, Arabs and non Arabs.

نَبِيُّنَا الْأَمْرُ النَّاهِي فَلَا أَحَدٌ

Our Nabi, the one who commands (good), forbids (evil). There is none (parallel to him).

أَبْرَ فِي قَوْلٍ لَا مِنْهُ وَلَا نَعَمٍ

More truthful than him in saying "No" or "Yes".

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ

He is (Allah's) most beloved, whose intercession is hoped for.

لِكُلِّ هَوْلٍ مِّنَ الْأَهْوَالِ مُقْتَحِمٍ

For every fear (and distress) that is going to come (on the day) of agony (and fears).

دَعَا إِلَى اللَّهِ فَالْمُسْتَمْسِكُونَ بِهِ

He called (people) towards Allah, so those who cling to him.

مُسْتَمْسِكُونَ بِحَبْلِ غَيْرِ مُنْفَصِمٍ

Clinging to a rope which will never snap.

فَاقَ النَّبِيِّينَ فِي خَلْقٍ وَفِي خُلُقٍ

He transcends the Ambiyaa, physically and in (noble) character.

وَلَمْ يُدَانُوهُ فِي عِلْمٍ وَلَا كَرَمٍ

And (the other Ambiyaa) cannot come near his in knowledge and noble nature kindness.

وَكُلُّهُمْ مِّن رَّسُولِ اللَّهِ مُلْتَمِسٌ

They all obtained from Rasulullah (Sallallahu Alayhi Wasallam)

غَرْفًا مِّنَ الْبَحْرِ أَوْ رَشْفًا مِّنَ الدِّيمِ

(Like a) handful (of water) from the ocean or (a few) sips from continuous rains.

وَوَاقِفُونَ لَدَيْهِ عِنْدَ حَدِّهِمْ

And they all stopped before him at their (assigned) limits.

مِنْ نُقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحِكْمِ

(Either) of a point of knowledge or to gain one wisdom from (his) wisdom.

فَهُوَ الَّذِي تَمَّ مَعْنَاهُ وَصُورَتُهُ

For he is the one with whom, ended all outward and inward perfection.

ثُمَّ اصْطَفَاهُ حَبِيبًا بَارِئُ النَّسَمِ

And then the creator of all creation chose his as (His) most beloved.

مُنَزَّةٌ عَنْ شَرِيكِ فِي مَحَاسِنِهِ

He has no equal in his magnificence.

فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسَمٍ

The jewel of (excellence) in him is indivisible.

دَعْ مَا ادَّعَتْهُ النَّصَارَى فِي نَبِيِّهِمْ

Discard what the christians claim about their Nabi

وَاحْكُم بِمَا شِئْتَ مَذْحًا فِيهِ وَاحْتَكِمِ

Then decide and say what you wish in praise of him (Rasulullah Sallallahu Alayhi Wasallam).

وَأَنْسُبْ إِلَى ذَاتِهِ مَا شِئْتَ مِنْ شَرَفٍ

And attribute towards his personality whatever you wish of excellence.

وَأَنْسُبْ إِلَى قَدْرِهِ مَا شِئْتَ مِنْ عِظَمٍ

And attribute to his dignified status as much greatness as you wish.

فَإِنَّ فَضْلَ رَسُولِ اللَّهِ لَيْسَ لَهُ

For verily excellence of the Messenger of Allah has no (limits)

حَدٌّ فَيُعْرَبُ عَنْهُ نَاطِقٌ بِفَمٍ

Bounds, that a speaker might (be able to) express with his mouth.

لَوْ نَاسَبَتْ قَدْرَهُ آيَاتُهُ عِظَمًا

If his miracles were proportionate (according) to his rank, in greatness,

أَخِيَّ اسْمُهُ حِينَ يُدْعَى دَارِسَ الرَّمَمِ

Then his name would have, when called out brought decaying bones back to life.

لَمْ يَمْتَحِنَا بِمَا تَغِي الْعُقُولُ بِهِ

He did not try to (test) us with that which would confound our minds.

حِرْصًا عَلَيْنَا فَلَمْ نَزْتَبْ وَلَمْ نَهَم

Out of keen interest (kindness) for us, neither were we suspicious (about the truthfulness of his mission) nor were we confounded (by his doctrines).

أَغْيَ الْوَرَى فَهُمْ مَعْنَاهُ فَلَيْسَ يُرَى

His perfect inner nature made people helpless from comprehending, so it was not understood.

لِلْقُرْبِ وَالْبُعْدِ فِيهِ غَيْرُ مُنْفَخِمٍ

Those near and far, except according to their (helpless) imperfect understanding.

كَالشَّمْسِ تَظْهَرُ لِلْعَيْنَيْنِ مِنْ بُعْدٍ

Like how the sun is seen by the eyes from far.

صَغِيرَةً وَتَكِلُ الطَّرْفُ مِنْ أَمَمٍ

Verily small, yet hurts (dazzles) the eye (when you stare at it).

وَكَيْفَ يُدْرِكُ فِي الدُّنْيَا حَقِيقَتَهُ

And can the reality of him be comprehended in this world.

قَوْمٌ نِيَامٌ تَسْلَوْنَ عَنْهُ بِالْحُلُمِ

A sleeping nation whose description of him are (like interpretations of) a dream.

فَمَبْلَغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ

So the extreme depth of (our) knowledge concerning him, is that he is a man.

وَأَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ

And verily he is the best of all the creation of Allah.

وَكُلُّ آيٍ أَتَى الرُّسُلَ الْكَرَامُ بِهَا

Every miracle which all the Nabi's showed.

فَإِنَّمَا اتَّصَلَتْ مِنْ نُورِهِ بِهِمْ

Verily they have been derived from his NUR.

فَإِنَّهُ شَمْسٌ فَضْلٌ هُمْ كَوَاكِبُهَا

For verily he is the sun of virtue (and) they (Ambiyaa) are its stars.

يُظْهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ

Which show their lights to people only in the dark.

حَتَّى إِذَا طَلَعَتْ فِي الْكَوْنِ عَمَّ هُذَا

Until when the sun rose his light spread.

هَا الْعَالَمِينَ وَأَحْيَتْ سَائِرَ الْأُمَمِ

Universally and gave life to all the nations.

أَكْرَمَ بِخُلُقِ نَبِيِّ زَانَهُ خُلُقُ

How noble are the physical qualities of Nabi Sallallahu Alayhi Wasallam, adorned with good character.

بِالْحُسْنِ مُشْتَمِلٌ ۚ بِالْبِشْرِ مُتَّسِمٌ

(Who) was vested with beauty and disguised by pleasant temperament.

كَالزَّهْرِ فِي طَرَفٍ وَالْبَدْرِ فِي شَرَفٍ

(He) is like a blooming flower in its freshness and the full moon in splendour.

وَالْبَحْرِ فِي كَرَمٍ وَالذَّهْرِ فِي هِمَمٍ

And the ocean in generosity and time its fearless courage.

كَأَنَّهُ وَهُوَ فَرْدٌ فِي جَلَالَتِهِ

Even when alone, it appears sue to his grandeur.

فِي عَسْكَرٍ حِينَ تَلْقَاهُ وَفِي حَشَمٍ

As though (he is) in the midst of a large army and its retinue.

كَأَنَّمَا اللُّلُؤُ الْمَكْنُونُ فِي صَدَفٍ

It is like pearls well preserved in oysters.

مِنْ مَّغْدِنِي مَنَظِقٍ مِّنْهُ وَمُبْتَسَمٍ

From the two mines, of his speech and his smiles.

لَا طِيبَ يَغْدِلُ تُرْبًا ضَمَّ أَعْظَمَهُ

No perfume equals the dust (earth) which is touching his
(Rasulullah Sallallahu Alayhi Wasallam's mubarak) body.

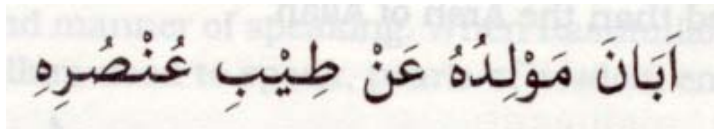
طُوبَى لِمُنْتَشِقٍ مِّنْهُ وَمُلْتَمِسٍ

Glad tidings be to the person who smells it (the dust) and kisses it.

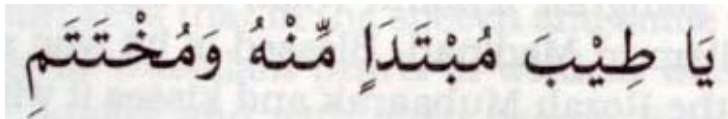
CHAPTER FOUR

CONCERNING THE BIRTH OF RASULULLAH SALLALLAHU ALAYHI WASALLAM

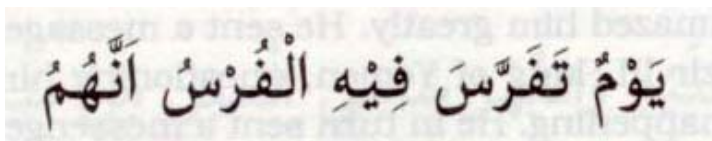
Allamah Busairi R.A. in this chapter speaks of the birth of Rasulullah Sallallahu Alayhi Wasallam. In the pervious chapter his praises were mentioned. The blessed day on which Rasulullah Sallallahu Alayhi Wasallam, was born is a praise worthy event. The birth of Rasulullah Sallallahu Alayhi Wasallam, illuminated the entire universe. Some miracles and incidents which took place at the time of birth are mentioned in this chapter. These were signs of the greatness of Rasulullah Sallallahu Alayhi Wasallam. Rasulullah Sallallahu Alayhi Wasallam came to remove all difficulties and calamities from the world.

Arabic calligraphy in a stylized script, reading: أَبَانَ مَوْلِدُهُ عَنْ طَيْبِ غُنْصَرِهِ

His birth distinctly showed his pure origin.

Arabic calligraphy in a stylized script, reading: يَا طَيْبَ مُبْتَدَأٍ مِنْهُ وَمُخْتَمٍ

the excellence! Of his beginning and his end.

Arabic calligraphy in a stylized script, reading: يَوْمَ تَفَرَّسَ فِيهِ الْفُرْسُ أَنَّهُمْ

On that day the Persians discovered that they (were going face misfortune)

قَدْ أُنْذِرُوا بِحُلُولِ الْبُئُوسِ وَالنِّقَمِ

Were warned with the approach of misfortune and punishment.

وَبَاتَ أَيُّوَانُ كِسْرَى وَهُوَ مُنْصَدِعٌ

And the walls of the palace of Kisra trembled and crumbled.

كَشْمَلِ أَصْحَابِ كِسْرَى غَيْرَ مُلْتَمِ

Like how the army of Kisra was scattered never to be untied again.

وَالنَّارُ خَامِدَةٌ الْأَنْفَاسِ مِنْ أَسْفٍ

عَلَيْهِ وَالنَّهْرُ سَاهِي الْعَيْنِ مِنْ سَدَمٍ

And the fire (of the Persians) took a cool breath (subsided and died out), out of regret.

وَسَاءَ سَاوَةٌ أَنْ غَاضَتْ بِحَيْرَتِهَا

While the rivers (of Persia) had sleepless eyes (dries up) from excessive sorrow.

Saawah (village in Persia) became grief stricken with the drying up of its lake.

وَرُدَّ وَارِدُهَا بِالْغَيْظِ حِينَ ظَمِ

كَانَ بِالنَّارِ مَا بِالْمَاءِ مِنْ بَلَلٍ

And the (thirsty) water bearer returned in anger with disappointment.

حُزْنَا وَبِالْمَاءِ مَا بِالنَّارِ مِنْ ضَرَمٍ

It is as though fire became wet like water.

وَالْجِنُّ تَهْتَفُ وَالْأَنْوَارُ سَاطِعَةٌ

Due to grief, while water was (affected by) the blazing fire.

And the jinn was shouting (at the appearance of Rasulullah Sallallahu Alayhi Wasallam)
and the NUR was glistening.

وَالْحَقُّ يَظْهَرُ مِنْ مَّغْنَى وَمِنْ كَلِمٍ

عَمُّوا وَصَمُّوا فَأَعْلَانُ الْبَشَائِرِ لَمْ

And the truth (nubuwaat) appeared with these anwaar, and with their voices.

(The kaafir) became blind and deaf, to the announcements of glad tidings.

يَسْمَعُ وَبَارِقَةَ الْإِنذَارِ لَمْ تَشْمِ

Nor did they hear and the lighting of warning was nor seen by them.

مِنْ بَعْدِ مَا أَخْبَرَ الْأَقْوَامَ كَاهِنُهُمْ

After their fortune tellers had informed the people.

بَانَ دِينُهُمُ الْمَعْوَجَ لَمْ يَقُمْ

That their false religions would not stand.

وَبَعْدَ مَا عَايَنُوا فِي الْأُفُقِ مِنْ شُهَبٍ

And even after they witnessed shooting stars on the horizon.

مُنْقَضَةٍ وَفَقَ مَا فِي الْأَرْضِ مِنْ صَنَمٍ

Falling, just as (their) idols were (falling) on earth.

حَتَّى غَدَا عَنْ طَرِيقِ الْوَحْيِ مُنْهَزِمٌ

So much so that they kept running from the path of wahi

مِّنَ الشَّيَاطِينِ يَقْفُوا إِثْرَ مُنْهَزِمٍ

The devils (shaytaan), one after the other.

كَأَنَّهُمْ هَرَبًا أَبْطَالُ أَبْرَهَةَ

As though in running away the shaytaan were the army of Abrahah.

أَوْ عَسْكَرٌ بِالْحَصَى مِنْ رَّاحَتَيْهِ رُمِ

Or like that army (put to flight) upon whom (Rasulullah Sallallahu Alayhi Wasallam) threw pebbles.

نَبَذًا بِهِ بَعْدَ تَسْبِيحٍ بِبَطْنِهِمَا

Which he threw after their making tasbih in his (mubarak hands).

نَبَذَ الْمُسَبِّحِ مِنْ أَحْشَاءِ مُلْتَقِمِ

Like how (Hadhrat Yunus Alayis Salaam) when he made tasbih (of Allah) was thrown out from the stomach of the swallowing (fish).

CHAPTER FIVE

CONCERNING THE BLESSEDNESS OF THE INVITATION (CALLING
TOWARDS ISLAM) OF RASULULLAH SALLALLAHU ALAYHI
WASALLAM

جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً

The trees answered his call, prostrating.

تَمْشِي إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمٍ

Walking towards him on shins (truck) without feet.

كَأَنَّمَا سَطَرْتُ سَطْرًا لَّمَّا كَتَبْتُ

It is though writing lines that were written.

فُرُوعُهَا مِنْ بَدِيعِ الْخَطِّ فِي اللَّقْمِ

With their branches, calligraphically writing of his perfection.

مِثْلُ الْغَمَامَةِ أَنَّى سَارَ سَائِرَةً

Like the cloud following him wherever he went.

تَقِيهِ حَرَّ وَطْنِيسٍ لِلْهَجِيرِ حَمٍ

Sheltering him from the intense heat, (as that) of an oven in the blazing summer.

أَقْسَمْتُ بِالْقَمَرِ الْمُنْشَقِّ إِنَّ لَهُ

I take an oath (of truth) by the moon that was split, it bears.

مِنْ قَلْبِهِ نِسْبَةً مَّبْرُورَةً الْقَسَمِ

A connection with his heart (which shows) the truth of my oath.

وَمَا حَوَى الْغَارُ مِنْ خَيْرٍ وَمِنْ كَرَمٍ

What excellence qualities and noble deeds the cave contained (in it).

وَكُلُّ طَرْفٍ مِّنَ الْكُفَّارِ عَنْهُ عَمٍ

While every eye (of the disbelievers) was blind him.

فَالصِّدْقُ فِي الْغَارِ وَالصِّدِّيقُ لَمْ يُرَيَا

The truth (sidq) and the true(siddique) in the cave were not seen (by the disbelievers).

وَهُمْ يَقُولُونَ مَا بِالْغَارِ مِنْ أَرَمٍ

And they were satiny "There is no one in the cave".

ظَنُّوا الْحَمَامَ وَظَنُّوا الْعَنْكَبُوتَ عَلَى

They thought a wild dove and a spider would not

خَيْرِ الْبَرِيَّةِ لَمْ تَنْسُجْ وَلَمْ تَحُمِ

Lay an egg, or spin a web for the best of creation.

وَقَايَةُ اللَّهِ أَغْنَتْ عَنْ مُضَاعَفَةٍ

The protection of Allah (made him) dispensed with double.

مِّنَ الدَّرُوعِ وَعَنْ عَالٍ مِّنَ الْأُطْمِ

From armours and high forts.

مَا سَامَنِي الدَّهْرُ ضَيْمًا وَاسْتَجَرْتُ بِهِ

Whenever time caused me any distress and I took refuge in him.

إِلَّا وَنَلْتُ جَوَارًا مِّنْهُ لَمْ يُضِمَّ

I receive shelter from him which was not misused.

وَلَا التَّمَسُّتُ غِنَى الدَّارَيْنِ مِنْ يَدِهِ

I did not ask for the wealth of the two worlds from his hand.

إِلَّا اسْتَلَمْتُ النَّدَى مِنْ خَيْرِ مُسْتَلَمٍ

But I received a great gift the best hand that was ever kissed.

لَا تُنْكِرِ الْوَحْيَ مِنْ رُؤْيَاهُ إِنَّ لَهُ

Do not deny that his dreams are revelations (wahi), for verily his

قَلْبًا إِذَا نَامَتِ الْعَيْنَانِ لَمْ يَنُمِ

Heart does not sleep , when eyes sleep.

وَذَٰكَ حِينَ بُلُوغٍ مِّنْ نُّبُوَّتِهِ

And this was at (the period of) puberty of his prophethood.

فَلَيْسَ يُنْكَرُ فِيهِ حَالُ مُحْتَلَمٍ

At that time dreams cannot be denied.

تَبَارَكَ اللهُ مَا وَحِيٌّ بِمُكْتَسَبٍ

Great are the blessings of Allah that wahi is nor earned.

وَلَا نَبِيٌّ عَلَى غَيْبٍ بِمُتَّهِمٍ

Nor was any Nabi accused (of lying when) giving knowledge of the unseen.

آيَاتُهُ الْغُرُّ لَا يَخْفَى عَلَى أَحَدٍ

His miracles are (completely) clear, not hidden from anyone.

بِدُونِهَا الْعَدْلُ بَيْنَ النَّاسِ لَمْ يَقُمْ

Without it justice cannot be established amongst people.

كَمْ أَنْبَرَاتٍ وَصَبَاءٍ بِاللَّمْسِ رَاحَتُهُ

How often has his hand granted freedom (cure) from disease by (his) touch.

وَأَطْلَقْتُ أَرْبَا مِّن رَّبْقَةِ اللَّمَمِ

And set free the insane from the chains (fetters) of insanity.

وَأَخَيْتِ السَّنَةَ الشَّهْبَاءَ دَعْوَتُهُ

He revived the starving year (of famine) through his dua.

حَتَّى حَكَتْ غُرَّةً فِي الْأَعْصَرِ الدُّهْمِ

Until it resembled a white spot on black times.

بِعَارِضٍ جَادٍ أَوْ خِلَتْ الْبِطَاحُ بِهَا

By means of a cloud which rained so abundantly, you would think large rivers

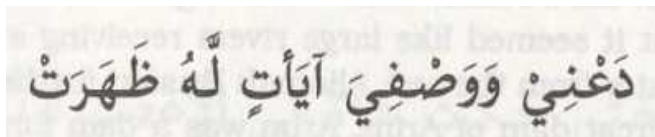
سَنِيبًا مِّنَ الْيَمِّ أَوْ سَيْلًا مِّنَ الْعَرَمِ

Gushing forth from the sea or like the torrential flood of Arim.

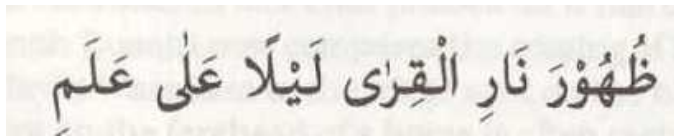
CHAPTER SIX

CONCERNING THE GLORY OF THE QURAAN

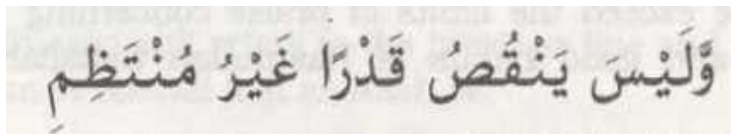
In this chapters Allamah Busairi (R.A.) describes the miracle of the Holy Qur'an. Every miracle of all the other prophets was only temporary and was only witnessed by those who were present at that time. The Holy Qur'an is that ever lasting miracle which is witnessed by all people for all time to come. Allamah Busairi encourages people to recite the Holy Qur'an and act upon its commands.



Allow me to describe the miracles of him (Rasuluallah Sallallahu Alayhi Wassallam) exposed (performed).



Like the lighting of fires on the hillside at night for guests.



The beauty of a pearl is further enhanced in a necklace.

وَلَيْسَ يَنْقُصُ قَدْرًا غَيْرُ مُنْتَظَمٍ

But its value does not diminish (in the least when not strung on a necklace).

فَمَا تَطَاوَلُ آمَالُ الْمَدِيحِ إِلَى

So why should the ambitions of those who praise not increase towards

مَا فِيهِ مِنْ كَرَمِ الْأَخْلَاقِ وَالشَّيْمِ

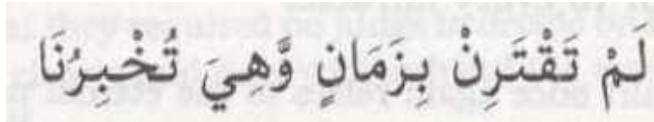
That which (him (Rasulullah Sallallahu Alayhi Wassallam) has of noble character and good habits.

آيَاتُ حَقٍّ مِّنَ الرَّحْمَنِ مُحَدَّثَةٌ

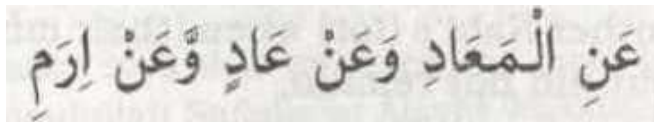
Verses of truth from the Most Merciful (Allah Ta'aala) newly heard.

قَدِيمَةٌ صِفَةُ الْمُؤَصِّفِ بِالْقِدَمِ

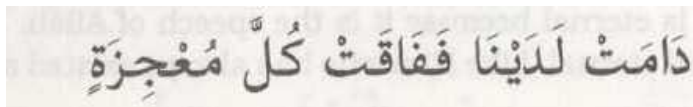
(As well as being) eternal which is quality (of Allah) Who is described with eternity.



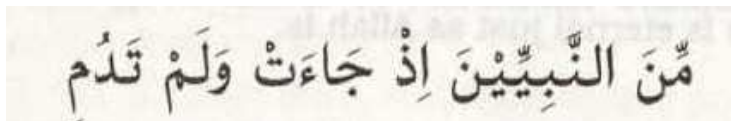
It is not connected with any period of time, while it informs us.



About the hereafter as well as of Ad and Iram.



Which remains with us forever, therefore it is superior to every miracle.



Of the other Nabi's (for) when (their miracles) came but did not remain.

مُحْكَمَاتُ فَمَا يَبْقَيْنَ مِنْ شُبْهِ

Absolutely clear (as evidence) so it did not leave (room for any) doubts.

لَّذِي شِقَاقٍ وَلَا يَبْغَيْنَ مِنْ حَكَمٍ

By the enemies nor so they require any judge.

مَا حُورِبَتْ قَطُّ إِلَّا عَادَ مِنْ حَرْبٍ

No one opposed it ever except for the vehement enemy.

أَعْدَى الْأَعَادِي إِلَيْهَا مُلْقِي السَّلَامِ

(Due to) the enmity of the enemy towards it,(but that he) refrained from it seeking a truce.

رَدَّتْ بَلَاغَتُهَا دَعْوَى مُعَارِضِهَا

Its eloquence refuted the accusations of its objectors.

رَدَّ الْغَيُورِ يَدَ الْجَانِي عَنِ الْحَرَمِ

Just as a respectable man keeps off the hand of a transgressor from his harem.

لَهَا مَعَانِ كَمَوْجِ الْبَحْرِ فِي مَدَدٍ

Its meaning is like the waves of the ocean in helping (one another)

وَفَوْقَ جَوْهَرِهِ فِي الْحُسْنِ وَالْقِيمِ

And the (Qur'an) transcends the jewels of the sea in beauty and value.

فَمَا تَعُدُّ وَلَا تُحْصِي عَجَائِبُهَا

Its wonders cannot be counted nor comprehended.

وَلَا تُسَامُ عَلَى الْإِكْثَارِ بِالسَّامِ

Nor would you (be) satiated by its constant repetition (recitation).

قَرَّتْ بِهَا عَيْنُ قَارِيهَا فَقُلْتُ لَهُ

It cools the eye of its reciter, so I said to him

لَقَدْ ظَفِرْتَ بِحَبْلِ اللَّهِ فَاغْتَصِمِ

You have succeeded with the hope of Allah, therefore hold steadfast onto it.

إِنْ تَتْلُهَا خِيفَةً مِّنْ حَرِّ نَّارٍ لَّظَى

If you recite it due to fear of the heat of blazing fire.

أَطْفَأَتْ حَرَّ لَظَى مِنْ وُزْدِهَا الشَّبِيمِ

Then you have doused the blazing fire with its cool water.

كَأَنَّهَا الْحَوْضُ تَبْيِضُ الْوُجُوهُ بِهِ

It is the Houze-e-Kauthar with which faces are illuminated.

مِنَ الْعَصَاةِ وَقَدْ جَاءُوهُ كَالْحُمَمِ

Of the sinners even though they came to it (with faces) black as coal.

وَكَالصُّرَاطِ وَكَالْمِيزَانِ مُعْدِلَةً

It is like the straight bridge like the scales in equilibrium.

فَالْقِسْطُ مِنْ غَيْرِهَا فِي النَّاسِ لَمْ يَقُمْ

Justice, without which, amongst man cannot be established.

لَا تَعْجَبَنَّ لِحَسُودٍ رَّاحَ يُنْكِرُهَا

Do not be astonished if the jealous person rejects it.

تَجَاهُلًا وَهُوَ عَيْنُ الْحَاذِقِ الْفَهِمِ

(Feigning) ignorance while they are shrewd.

قَدْ تُنْكِرُ الْعَيْنُ ضَوْءَ الشَّمْسِ مِنْ رَمَدٍ

Verily the eye rejects the ray of the sun due to dust.

وَيُنْكِرُ الْفَمُ طَعْمَ الْمَاءِ مِنْ سَقَمٍ

The mouth rejects the (sweet) taste of water due to sickness.

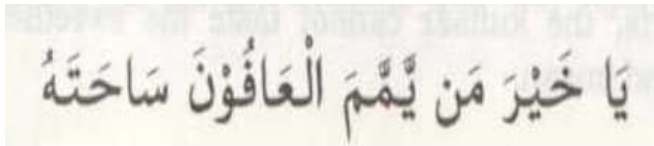
CHAPTER SEVEN

CONCERNING THE MI'RAAJ OF HIM (RASULUALLAH SALLALLAHU ALAYHI WASSALLAM)

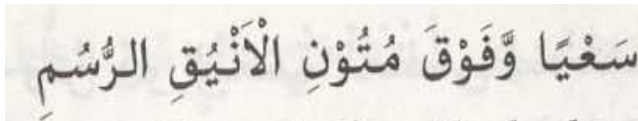
Allamah Busairi (R.A.) writes this poem in chronological sequence concerning the life and mission of Rasuluallah Sallallahu Alayhi Wassallam.

After praising Rasuluallah Sallallahu Alayhi Wassallam and mentioning his birth he discusses the invitation of Rasuluallah Sallallahu Alayhi Wassallam toward Allah Ta'aala. With the first wahi the prophethood of Rasuluallah Sallallahu Alayhi Wassallam is proclaimed. In this chapter Allamah Busairi speaks of the miraculous journey (Mi'raj) of Rasuluallah Sallallahu Alayhi Wassallam to the seventh heaven.

On this journey Rasuluallah Sallallahu Alayhi Wassallam passed the Sidratul-Muntahaa and was taken to such close proximity to Allah Ta'aala, where no other creation had ever gone or will ever go again. Allamah Busairi shows that Rasuluallah Sallallahu Alayhi Wassallam superseded every other creation in rank.. From this one can gauge his (Sallallahu Alayhi Wassallam's) exalted status.



You the best of those to whose court seekers of bounties resort.



Running the (mounted) on the backs of fast camels.

And O you is the greatest sign for he who takes a lesson.

وَمَنْ هُوَ النُّعْمَةُ الْعُظْمَى لِمُغْتَنِمِ

And O you who is the greatest bounty for a person who avails himself of it.

سَرَيْتَ مِنْ حَرَمٍ لَيْلًا إِلَى حَرَمٍ

You travelled by night from one sacred place to another.

كَمَا سَرَى الْبَدْرُ فِي دَاجٍ مِّنَ الظُّلَمِ

As the full moon travels through intense darkness.

وَبِتَّ تَرْقَى إِلَى أَنْ نُّلْتَ مَنْزِلَةً

And you continued ascending until you attained a position.

مِّنْ قَابِ قَوْسَيْنِ لَمْ تُدْرِكْ وَلَمْ تُرَم

At the distance of two cubits length, as has never been attained nor sought.

وَقَدَّمْتُكَ جَمِيعُ الْأَنْبِيَاءِ بِهَا

And you preferred due to your position by all the Ambiyaa.

وَالرُّسُلِ تَقْدِيمَ مَخْدُومٍ عَلَى خَدَمِ

And Rasuls just as a servant gives preference to his master.

وَأَنْتَ تَخْتَرِقُ السَّبْعَ الطُّبَاقَ بِهِمْ

You passed the seven heavens with them.

فِي مَوْكَبٍ كُنْتَ فِيهِ صَاحِبَ الْعَلَمِ

In a procession in which you were the standard bearer.

حَتَّى إِذَا لَمْ تَدَعْ شَأْوَا لِّلْمُسْتَبِقِ

Until you left no gaol (for) any competitor to strive for.

مَنْ الدُّنُو وَلَا مَرْقَى لِمُسْتَنِمْ

In closeness, nor any (room for ascent for any one to advance.

خَفَضْتَ كُلَّ مَقَامٍ بِالْإِضَافَةِ إِذْ

You made inferior every position by (your) advance, when.

نُودِيتَ بِالرَّفْعِ مِثْلَ الْمُفْرَدِ الْعَلَمِ

You were invited to his majestic and unique position.

كَيْمَا تَفُوزُ بِوَضَلِ أَيِّ مُسْتَتِرٍ

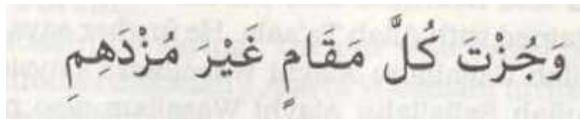
So that you may be successful in a reaching the most concealed.

عَنِ الْعُيُونِ وَسِرِّ أَيِّ مُكْتَتَمِ

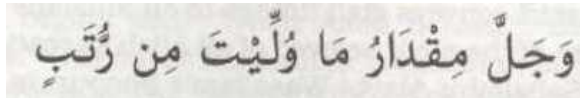
From all eyes, and secrets well concealed.

فَخُرْتَ كُلَّ فِخَارٍ غَيْرِ مُشْتَرِكِ

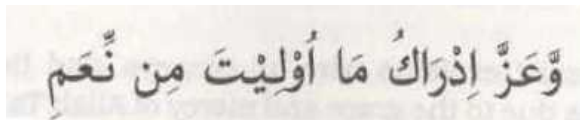
So you acquired every (status) worthy of pride unrivalled.

A horizontal strip of Arabic calligraphy in a cursive script. The text reads: وَجُزْتَ كُلَّ مَقَامٍ غَيْرِ مُزْدِهِمِ. The background is a light, textured beige.

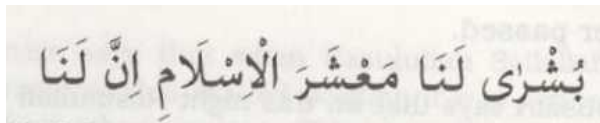
And you surpassed every position which none other passed.

A horizontal strip of Arabic calligraphy in a cursive script. The text reads: وَجَلَّ مِقْدَارُ مَا أُؤْتِيتَ مِنْ رُتَبٍ. The background is a light, textured beige.

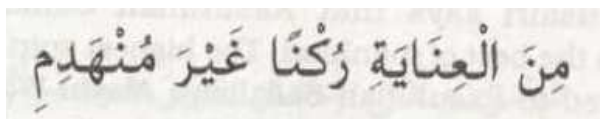
And extremely excellent are the ranks that were granted to you.

A horizontal strip of Arabic calligraphy in a cursive script. The text reads: وَعَزَّ إِذْرَاكَ مَا أُؤْتِيتَ مِنْ نِعَمٍ. The background is a light, textured beige.

And uncomprehensible are those bounties which conferred upon you.

A horizontal strip of Arabic calligraphy in a cursive script. The text reads: بُشْرَى لَنَا مَعْشَرَ الْإِسْلَامِ إِنَّ لَنَا. The background is a light, textured beige.

Glad tiding be to us o people of Islam. We have.

A horizontal strip of Arabic calligraphy in a cursive script. The text reads: مِنَ الْعِنَايَةِ رُكْنًا غَيْرَ مُنْهَدِمٍ. The background is a light, textured beige.

By the Grace of Allah a pillar which is indestructible.

لَمَّا دَعَى اللهُ دَاعِينَا لِبَطَاعَتِهِ

When Allah called, the one who invited us (Rasuluallah Sallallahu Alayhi Wassallam) to His worship.

بِأَكْرَمِ الرُّسُلِ كُنَّا أَكْرَمَ الْأُمَمِ

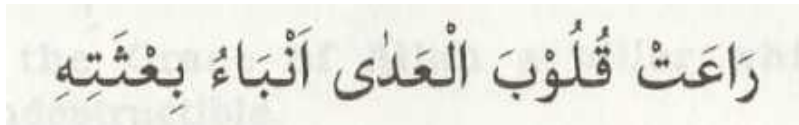
Because of the noblest of messengers , we are the noblest of ummats.

CHAPTER EIGHT

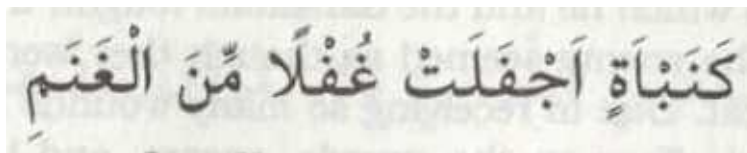
CONCERNING THE JIHAD OF RASULUALLAH SALLALLAHU ALAYHI WASSALLAM

Up to the time of Mi'raj Rasuluallah Sallallahu Alayhi Wassallam and the Sahabah Radiyallahu Anhum were living in Makkah. In the thirteenth year of nubuwat they were commanded by Allah Ta'aala to make hijrat to Madinah. After establishing an Islamic state in Madinah Rasuluallah Sallallahu Alayhi Wassallam was given permission to make Jihad against the kuffar.

By means of jihad and tabligh, Islam became the dominant religion. Allamah Busairi in this chapter discusses the jihad of Rasuluallah Sallallahu Alayhi Wassallam , as well as his unflinching faith and trust in Allah Ta'aala. He also discusses his unparalleled bravery, heroic feats and spirit of sacrifice for the Deen of Islam by both Rasuluallah Sallallahu Alayhi Wassallam as well as the Sahabah Radiyallahu Anhum.



The hearts of his enemies were struck with terror at the news of his advent.



Just as a heedless goat that has strayed the heard becomes scared to a sudden alarm.

مَا زَالَ يَلْقَاهُمْ فِي كُلِّ مَغْتَرِكِ

He never ceased to encounter them at every battle.

حَتَّى حَكَّوْا بِالْقَنَا لَحْمًا عَلَى وَضَمٍ

Until, by the effects of lances they were like meat on a chopping block.

وَدُّوا الْفِرَارَ فَكَادُوا يَغْبِطُونَ بِهِ

They loved fleeing that they would envy.

أَشْلَاءَ شَالَتْ مَعَ الْعُقْبَانِ وَالرَّحِمِ

The corpses which were carried away by vultures and eagles.

تَمْضِي اللَّيَالِي وَلَا يَذْرُؤُنَ عِدَّتَهَا

Nights would pass without them knowing number.

مَا لَمْ تَكُنْ مِنْ لَيَالِي الْأَشْهُرِ الْحُرُمِ

As long as it was not nights of the sacred months (Ashur-e-Horum).

كَأَنَّمَا الدِّينُ ضَيْفٌ حَلَّ سَاحَتَهُمْ

It is as though the religion of Islam was a guest that visited their house.

بِكُلِّ قَرْمٍ إِلَى لَحْمِ الْعَدَى قَرِمِ

With every brave warrior, greedy for the flesh of the enemy.

يَجْرُ بِحَرِّ خَمَيْسٍ فَوْقَ سَابِحَةٍ

He used to lead an ocean of an army on galloping horses.

تَرْمِي بِمَوْجٍ مِنَ الْأَبْطَالِ مُلْتَطِمِ

They would strike (the enemy) with a massive wave of brave warriors.

مِنْ كُلِّ مُنْتَدِبٍ لِلَّهِ مُحْتَسِبٍ

Of every volunteer, having hope of reward from Allah.

يَسْطُورُوا بِمُسْتَأْصِلٍ لِلْكَفْرِ مُضْطَلِمٍ

Fighting to exterminate the roots of kufr and to destroy it.

حَتَّى غَدَتْ مِلَّةُ الْإِسْلَامِ وَهِيَ بِهِمْ

Until the religion of Islam became of them.

مِّنْ بَعْدِ غُرْبَتِهَا مَوْصُولَةَ الرَّحِمِ

Reunited after her estrangement, with her family.

مَكْفُولَةً أَبَدًا مِنْهُمْ بِخَيْرِ أَبِي

Always taken care of by an affectionate father

وَّخَيْرِ بَعْلٍ فَلَمْ تَيْتَمِ وَلَمْ تَيْمِ

And a loving husband, so she did not suffer from orphanhood nor widowhood.

هُمْ الْجِبَالُ فَسَلْ عَنْهُمْ مَّصَادِمَهُمْ

They were mountains, so ask about them from him who fought them.

مَاذَا رَأَى مِنْهُمْ فِي كُلِّ مُضْطَمٍ

What was his experience with them in each contest (battle).

فَسَلْ حُنَيْنًا بَلْ بَدْرًا وَوَسَلْ حُدَا

Ask (them about the condition of) Hunain, Badr, Uhad.

فُصُولَ حَتْفٍ لَهُمْ أَذْهَى مِنَ الْوَحْمِ

The verdict death for them was more severe than an epidemic.

الْمُضْذِرِي الْبَيْضِ حُمْرًا ۚ بَعْدَ مَا وَرَدَتْ

(They made their) white (shinning) swords red (with blood) after they were plunged.

مِنَ الْعِدَى كُلِّ مُسْوَدٍّ مِّنَ اللَّمَمِ

Into every black lock of (hair) of their enemies.

وَالْكَاتِبِينَ بِسُمْرِ الْخَطِّ مَا تَرَكَتْ

And they write (with arrows) in calligraphic writing (on those of the bodies), which was left out.

أَقْلَامُهُمْ حَرْفَ جِسْمٍ غَيْرِ مُنْعَجِمِ

By their pens (lances). Like undotted letters,

شَاكِي السَّلَاحِ لَهُمْ سِيْمَا تَمَيِّزُهُمْ

Completely clad with weapons they had characteristic marks to distinguish them.

وَالْوَرْدُ يَمْتَّازُ بِالسَّيْمَا مِنَ السَّلَمِ

Like rose is distinguished by (characteristic) marks from a thorn tree.

تُهْدِي إِلَيْكَ رِيَّاحُ النَّصْرِ نَشْرَهُمْ

The winds of help (from Allah) would guide you to their fragrance.

فَتَحْسِبُ الْوَزْدَ فِي الْأَكْمَامِ كُلِّ كَمٍ

So you would think every brave man to be a flower in the bud.

كَانَّهُمْ فِي ظُهُورِ الْخَيْلِ نَبْتُ رَبَا

As though they were, when on horse back like the plants on hills.

مِّنْ شِدَّةِ الْحَزْمِ لَا مِنْ شِدَّةِ الْحُزْمِ

On account of the strength and bravery, not because of the tightness of their saddles.

طَارَتْ قُلُوبُ الْعِدَى مِنْ بَأْسِهِمْ فَرَقًا

The hearts of the enemies flew into terror (due to their) prowess.

فَمَا تُفَرِّقُ بَيْنَ الْبَهُمِ وَالْبُهُمِ

So they could not make distinction between a lamb and a mighty warrior.

وَمَنْ تَكُنْ بِرَسُولِ اللَّهِ نُصْرَتُهُ

And the person who has the help of Rasuluallah Sallallahu Alayhi Wassallam with him.

إِنْ تَلْقَهُ الْأُسْدُ فِي آجَامِهَا تَجِمُ

Even if a lion meets him in its den it begins to fear.

وَلَنْ تَرَى مِنْ وَلِيٍّ غَيْرَ مُنْتَصِرٍ

And you would never see a friend not assisted.

بِهِ وَلَا مِنْ عَدُوٍّ غَيْرَ مُنْقَسِمٍ

By him, nor would you find any enemy, but in pieces.

أَحَلَّ أُمَّتَهُ فِي حِرْزِ مِلَّتِهِ

He lodged his ummat in the fort of his religion.

كَالْلَيْثِ حَلَّ مَعَ الْأَشْبَالِ فِي أَجَمٍ

Like a lion which lodges with its cubs in a jungle.

كَمْ جَدَّلْتُ كَلِمَاتُ اللَّهِ مِنْ جَدَلٍ

How many queries did the words of Allah have with defiers.

فِيهِ وَكَمْ خَصَّمَ الْبُرْهَانُ مِنْ خَصَمٍ

Concerning him, and the clear evidence (of Allah), disputed many a plaintiff.

كَفَاكَ بِالْعِلْمِ فِي الْأُمِّيِّ مُعْجِزَةً

It is sufficient for you as a miracle (to have so vast) knowledge in an unlettered person.

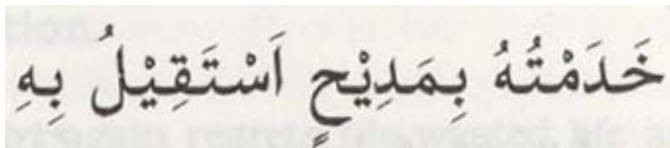
فِي الْجَاهِلِيَّةِ وَالتَّأْدِيبِ فِي الْيَتَمِ

In the period of ignorance, and such noble etiquettes in an orphan.

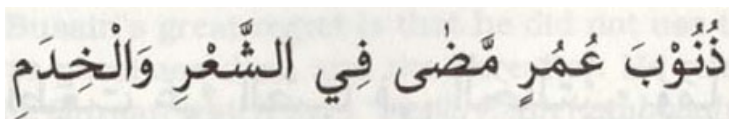
CHAPTER NINE

CONCERNING SEEKING FORGIVENESS FROM ALLAH TA'AALA AND INTERCESSION BY OF RASULUALLAH SALLALLAHU ALAYHI WASSALLAM

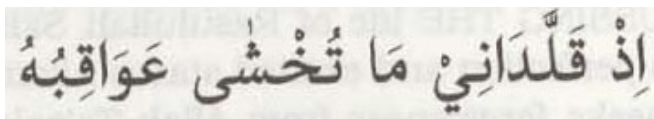
After discussing the life of Rasuluallah Sallallahu Alayhi Wassallam, his perfection and exalted status Allamah Busairi (R.A) in this chapter seeks forgiveness from Allah Ta'aala through the intercession and Waseela (agency) of Rasuluallah Sallallahu Alayhi Wassallam. Allamah Busairi (R.A) says that his life was wasted in sin and disobedience, he regrets his misdeeds and turns towards Allah Ta'aala seeking forgiveness and repentance. He uses this poem as a Waseela (agency) through Rasuluallah Sallallahu Alayhi Wassallam to gain acceptance in the court of Allah.



I served him with praise, by means of which I ask to be pardoned.



The sins of a life passed in poetry and serving (other)



As these two have garlanded me with that consequences which I fear.

كَأَنِّي بِهِمَا هَدْيٌ مِّنَ النَّعَمِ

As though I am due to it (poetry and serving others) a sacrificial animal.

أَطَعْتُ غِيَّ الصَّبَا فِي الْحَالَتَيْنِ وَمَا

I obeyed the misleading passions of youth in both conditions and I did not

حَصَلْتُ إِلَّا عَلَى الْأَثَامِ وَالنَّدَمِ

I achieved but sin and remorse.

فَيَا خَسَارَةَ نَفْسِي فِي تِجَارَتِهَا

the great regret of my soul in its transaction.

لَمْ تَشْتَرِ الدِّينَ بِالدُّنْيَا وَلَمْ تَسْمِ

It did not purchase Deen with the world, nor had I negotiated for it.

وَمَنْ يَبِيعُ أَجَلًا مِّنْهُ بِعَاجِلِهِ

The person who sells his future for his present.

يَبِينُ لَهُ الْغَبْنُ فِي بَيْعٍ وَفِي سَلَمٍ

His being defrauded in the sale and its negotiation.

وَإِنْ آتِ ذَنْبًا فَمَا عَهْدِي بِمُنْتَقِضٍ

If I had committed any sin my covenant is not (likely to be) violated.

مِّنَ النَّبِيِّ وَلَا حَبْلِي بِمُنْصَرَمٍ

With my Nabi Rasuluallah Sallallahu Alayhi Wassallam and nor is my rope broken.

فَإِنَّ لِي ذِمَّةً مِّنْهُ بِتَسْمِيَّتِي

For verily I have a security from him due to my name.

مُحَمَّدًا وَهُوَ أَوْفَى الْخَلْقِ بِالذِّمِّ

(Being) Muhammad, while he is the most faithful of mankind in fulfilling his promise.

إِنْ لَّمْ يَكُنْ فِي مَعَادِي أَخِذًا بِيَدِي

If at my resurrection, he should not take me by my hand

فَضْلًا وَلَا فَقْلًا يَا زَلَّةَ الْقَدَمِ

Out of kindness, then say O the slipping of my foot.

حَاشَاهُ أَنْ يُحْرِمَ الرَّاجِي مَكَارِمَهُ

I seek the sanctuary (in Allah) that he should deprive one who is hopeful of his graces.

أَوْ يَرْجِعَ الْجَارُ مِنْهُ غَيْرَ مُحْتَرَمٍ

Or that his neighbour (follower) returned from him dishonoured.

وَمِنْذُ أَلْزَمْتُ أَفْكَارِي مَدَائِحَهُ

And since I have devoted my thoughts to his praises.

وَجَدْتُهُ لِحَلاَصِي خَيْرَ مُلْتَزِمٍ

I have found him to be best sanctuary for my salvation.

وَلَنْ يَفُوتَ الْغِنَى مِنْهُ يَدًا تَرَبَّتْ

His bounty will never escape from (my) hand which has been soiled.

إِنَّ الْحَيَا يُنْبِتُ الْأَزْهَارَ فِي الْأَكَمِ

For verily rain causes flowers to bloom on rocks

وَلَمْ أُرِدْ زَهْرَةَ الدُّنْيَا الَّتِي اقْتَطَفْتُ

And I did seek the flowers (wealth) of the world which were plucked.

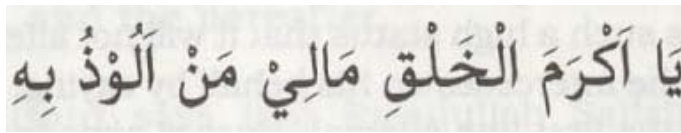
يَدَا زُهَيْرٍ بِمَا أَثْنَى عَلَى هَرَمٍ

By the hands of Zuhair through his praises of Haram.

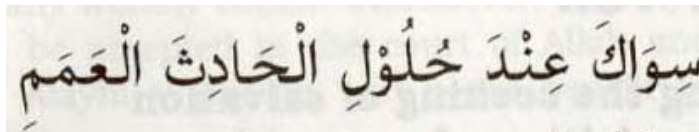
CHAPTER TEN

CONCERNING THE SEEKING OF SALVATION AND THE REQUISITION OF NECESSITIES

After repenting Allamah Busairi (R.A) now takes refuge in his for Rasuluallah Sallallahu Alayhi Wassallam as a means for his salvation. Due to his sins, he is deserving of Allah's punishment but wishes and hopes that through the intercession and assistance of Rasuluallah Sallallahu Alayhi Wassallam he will receive salvation. His only hope is to love Rasuluallah Sallallahu Alayhi Wassallam and gain his intercession. Allamah Busairi (R.A) ends this poem by conveying Durood and Salaams upon Rasuluallah Sallallahu Alayhi Wassallam, his family, Khualafa-e-Rashideen and his Sahabah Radiyallahu Anhum. He also concludes with a Du'ah to Allah Ta'aala to forgive him, the reciter and all the people who are a means of propagating this poem. May Allah accept this effort and include us all amongst his pious servants, Ameen.



Most generous of mankind, I have no one to take refuge in



Except you at occurrence of widespread calamity.

وَلَنْ يُّضِيقَ رَسُولَ اللَّهِ جَاهُكَ بِي

And O messenger of Allah, your exalted status will not diminish, because of me
(intercession on my behalf)

إِذَا الْكَرِيمُ تَحَلَّى بِاسْمِ مُنْتَقِمِ

When most Bountiful (Allah Ta'ala) will manifest (Himself) by the name of the
punisher.

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرَّتْهَا

For verily amongst your bounties is this world, and the hereafter.

وَمِنْ عُلُومِكَ عِلْمُ اللَّوْحِ وَالْقَلَمِ

And part of your knowledge is knowledge of the Preserved Tablet (Lowh), and the Pen.

يَا نَفْسُ لَا تَقْنَطِي مِنْ زَلَّةٍ عَظُمَتْ

my soul do not become despondent due to your grievous sins.

إِنَّ الْكَبَائِرَ فِي الْغُفْرَانِ كَاللَّمَمِ

Verily major sins when pardoned are minor.

لَعَلَّ رَحْمَةَ رَبِّي حِينَ يَقْسِمُهَا

Perhaps the mercy of my Lord when distributed.,

تَأْتِي عَلَى حَسَبِ الْعُضَيَّانِ فِي الْقِسْمِ

Would be distributed in proportion to the sins.

يَا رَبِّ وَاجْعَلْ رَجَائِي غَيْرَ مُنْعَكِسٍ

my Lord (Sustainer)! Make my hopes, not unfulfilled.

لَدَيْكَ وَاجْعَلْ حِسَابِي غَيْرَ مُنْخَرِمٍ

By you, and make my reckoning (of deeds) not destructive.

وَالْطُّفَ بِعَبْدِكَ فِي الدَّارَيْنِ إِنَّ لَهُ

Be kind to Your Servant in both the worlds, for verily his

صَبْرًا مَّتَى تَدْعُهُ الْأَهْوَالُ يُنْهَزِمُ

Patience, when called upon by hardships (calamities), runs away.

وَأُذِّنْ لِسُحُبٍ صَلَوةٍ مِّنْكَ دَائِمَةً

So order clouds of blessings (salutations) from you perpetually.

عَلَى النَّبِيِّ بِمُنْهَلٍ وَمُنْسَجِمٍ

Upon Nabi Sallallahu Alayhi Wasallam abundantly and gently

وَالْأَلِ وَالصَّحْبِ ثُمَّ التَّابِعِينَ لَهُمْ

And upon his family his Sahabah, then upon those who follow them.

أَهْلِ التُّقَى وَالنُّقَى وَالْجِلْمِ وَالْكَرَمِ

The people of piety, knowledge, clemency and generosity.

ثُمَّ الرِّضَا عَنْ أَبِي بَكْرٍ وَعَنْ عُمَرَ

(Then) be pleased with Abu-bakr and Omar (Radiyallahu Anhuma).

وَعَنْ عَلِيٍّ وَعَنْ عُثْمَانَ ذِي الْكَرَمِ

And Ali and Uthman (Radiyallahu Anhuma), the people of nobility.

مَا رَنَّحَتْ عَذَبَاتِ الْبَانِ رِيحُ صَبَا

As long as the easterly breeze makes the branches of cypress rustle.

وَاطْرَبَ الْعِيسَ حَادِي الْعِيسِ بِالنَّغَمِ

And (as long as) the camel riders make their camels march with the enchanting songs.

فَاغْفِرْ لِنَاشِدِهَا وَاغْفِرْ لِقَارِئِهَا

Forgive its writer and its reader

سَأَلْتُكَ الْخَيْرَ يَا ذَا الْجُودِ وَالْكَرَمِ

I ask of you all goodness O You the Most Generous and Most Munificent.

SALAAMS ON OUR BELOVED PROPHET MUHAMMAD

SALLALLAHU 'ALAIHI WA SALLAM

AN APPRECIATION BY SIDDIQ OSMAN
NOORMUHAMMAD

FOLLOW THE QUR'AN AND THE SUNNAH

We pray in the Holy Qur'an Kareem:

Truly, Allah and His angels shower blessings on the Prophet. O you who believe! Ask blessings on him and salute him with a worthy salutation. (33:56)

In this verse, Allah, The Glorified and the Exalted, The One and Only Who is worthy of worship, The Creator, The Nourisher and The Sustainer, The Sovereign Lord Who has no partner in His Kingdom, issues two commands to the *mu'mineen* (believers): to send *salawaat* (blessings) on the Holy Prophet Sayyidina wa Mawlana Hadhrat Muhammad al-Mustafa *Sall' Allahu 'alaihi wa Sallam* and to send *salaams* (salutations) on him.

We pray in the Hadith Shareef:

Hadrat Abdullah Ibn Mas'ud *Rady Allahu Anhu* reports that the Holy Prophet *Sallallahu alaihi wa Sallam* said, "The person who asks blessings upon me abundantly will be nearest to me on the Day of Judgement" (Tirmidhi).

Sayyidina al-Imam al-Habib 'Abdallah bin 'Alawi al-Haddad *Rady Allahu 'Anhu* (1044-1132 A.H) of Hadhramaut has explained the importance of sending blessings and salutations on the Holy Prophet *Sall' Allahu 'alaihi wa Sallam* in Rislatu'l Mu'awanah (The Book of Assistance). Translation is by Dr. Mostafa al-Badawi.

"Adopt a *wird* of prayers for the Messenger of God, may blessings and peace be upon him, for this will be a connection between you and the Prophet, and a door through which assistance and his presence flows in abundance to you. He has said, may blessings and peace be upon him: "The one who prays upon me once, upon him

God prays ten times'. And: 'The most beloved to me and the nearest in sitting to me on the Day of Rising are those of you who pray on me the most.' God has exhorted you to do this, so obey, do it abundantly if you wish, add salutations (*salam*), and include his family. In particular, repeat it frequently on Thursday night and on Friday, for he has said, may blessings and peace be upon him: 'Increase the number of your prayers on me in the White Night and the Bright Day.' May God bless him and his family, and grant them peace. And praise belongs to God, the Lord of the Worlds". (p.30)

He reports another Hadith Shareef in An-Nasaaih-id-Diniyya (Religious Advices, p.94):

Inna Lillahi Malaikatan Sayyaheena fi'l Ardhi
Yuballigunahu 'alayhi's Salaatu wa's Salaamu
Salaata man yusallee 'alahyi min ummatihi.

Truly, Allah has angels who go about the earth
and bring to the Prophet the blessings and salutations offered by his
followers.

To fulfil these Qur'anic and Prophetic exhortations, all Muslims pray every day at least one *tasbeeh* (100 times) of *salawaat* and *salaams* on the blessed Prophet Muhammad ibn Abdillah *Sall Allahu 'alaihi wa Sallam*. And the *awliya* (saints), the *saleheen* (pious) and the *ulama* (learned) have compiled many *kutub* (books) of *salawaat* and *salaams* on the beloved Prophet *Sall Allahu 'alaihi wa Sallam*.

SALAAMS AT THE RAWDHA

When the Muslims visit the Holy Prophet *Sall Allahu 'alaihi wa Sallam* in Madina, they greet him with *salaams* at his tomb, (popularly referred to as "Rawda" or garden of paradise) in Masjid Nabawi. These *salaams* are given in Azkaar (Supplications to Allah) of Imam Muhyuddin Abu Zakaria bin Sharaf an-Nawawi *Rahmatullahi 'alaihi* (631-676 A.H).

ASSALAMU 'ALAIKA YAA RASUL'ALLAH

ASSALAMU 'ALAIKA YAA KHEERATA'LLAHI MIN KHALQIH

ASSALAMU 'ALAIKA YAA HABIB'ALLAH

ASSALAMU 'ALAIKA YAA SAYYIDA'L MURSALEEN WA
 KHAATAMA'N NABIYYEEN
 ASSALAMU 'ALAIKA WA 'ALAA AALIKA WA AS'HAABIKA
 WA AHLI BAYTIKA WA 'ALAN NABIYYEEN-A WA SAAIRI'S
 SAALIHEEN
 ASH-HADU ANNAKA BALLAGHTA'R RISALAH
 WA ADDAYTA'L AMAANAH WA NASAHTA'L UMMAH
 FAJAZAAK'ALLAHU 'ANNA AFDHALA MAA JAZAA RASULAN 'AN
 UMMATIHI

Salaams on you, O Messenger of Allah.
 Salaams on you, O Allah's choicest one in all his creation.
 Salaams on you, O the beloved of Allah.
 Salaams on you, O the leader of all the Messengers and the last of the Prophets.
 Salaams on you and on your family and your companions
 and your household and on all the prophets and on all well-known pious people.
 I bear witness that you completed your duties as the Messenger of Allah,
 fulfilled your trusts, and sincerely advised your community.
 May Allah reward you on our behalf better than
 the reward that any Messenger received on behalf of his community.

Imam an-Nawawi *Rahmatullahi 'alaihi* reports in Manasik (Muslim Ceremonies And Rituals) that Imam u'l 'Utbi *Rahmatullahi 'alaihi* narrated that one day while he was sitting before the tomb of the beloved Prophet *Sall'Allahu 'alaihi wa Sallam*, a bedouin came, offered *salaams* to the Holy Prophet and recited this verse from Surah an-Nisaa:

**Wa Law Annahum Idh-dhalamoo Anfusahum Jaa'uka
 Fastaghfarullahu Wastaghfara Lahum u'r Rasulu
 Lawajadullahu Tawwaaban Rahima.**

And had they, when they were unjust to themselves
 come to you and asked forgiveness of Allah
 and the Messenger had asked forgiveness for them,
 they would have found Allah Forgiving, Merciful. (4:64)

Then, he requested the blessed Prophet *Sall'Allahu 'alaihi wa Sallam* to intercede for him with Allah and recited these two verses of a *qasida* (hymn).

*Yaa Khaira Man Dufinat Bilqaai A'dhumahu
Fa Taaba Min Teebihinnalqaad'u Wa'l Akamu*

*Nafsi'l Fidaan Liqabrin Anta Saakinuhu
Feehi'l 'Afaafu Wa Feehi'l Joodu Wa'l Karamu*

O the best person ever laid to rest! When his blessed body touched
the earth

His perfumed bones made the earth and the surrounding forest
fragrant

May my soul be sacrificed for the tomb you reside in
In it there is purity, generosity, munificence

Having recited these two verses, the bedouin left. Imam u'l-'Utbi
then saw the Holy Prophet *Sall'Allahu 'alaihi wa Sallam* in a dream
who told him to give the bedouin the glad tidings that Allah Ta'ala
had forgiven him! *Sub'hanAllah!*

Muslims intending to go for Hajj, Umra and Ziyara inevitably learn
the *dua* (invocation) and *salaams* they will recite while on pilgrimage
from a *kitab* (book) they have handy, that has been especially
compiled for that purpose. We find that in most such *kutub* (books),
the main features of the *dua* to be recited at the *Rawda* of Rasul'Allah
Sall'Allahu 'alaihi wa Sallam are *salaams* on him, followed by verse
number 64 from Surah an-Nisaa, then a request to the blessed
Prophet to intercede with Allah, and the two verses from the *qasida*
(hymn) quoted earlier. If this brought forgiveness for the bedouin in
the time of Imam u'l 'Utbi as narrated by Imam an-Nawawi himself,
why can't it bring forgiveness for the rest, so burns the eternal hope
in the heart of every Muslim!

To gain special blessings, the *saalik* (traveller on the spiritual path)
might be guided to recite the very first *salaat* from Lataaif i'l
'Arshiyah (Mercies from Allah's Throne) of Sayyidina al-Imam al-
Habib 'Ali bin Muhammad al-Habshi (1259-1333 A.H) of
Hadhramaut who composed it on the occasion of his *ziyara* (visit) to
the Holy Prophet, *Sall'Allahu 'alaihi wa Sallam*. It begins:

*Bismi'llah i'r Rahman i'r Raheem
Allabumma Salli wa Sallim wa Baarik 'alaa Sayyidina Muhammad
Anwali mutalaqqi li-faydhika'l anwal.*

In the Name of Allah, the Beneficent, the Merciful
O Allah! Shower Your Blessings, Salutations and Favours
on Sayyidina Muhammad who is the first person
to receive the first blessing from You

While at the blessed *Rawda* of the beloved Prophet *Sallallahu 'alaihi wa Sallam*, seize the opportunity to recite the *qasida* of Sayyidina al-Imam al-Habib 'Abdallah bin 'Alawi al-Haddad *Rady Allahu 'Anhu* that is engraved in the *hujra* (room) of Rasulullah *Sallallahu 'alaihi wa Sallam* where he used to live with Sayyidatna 'Aisha *Rady Allahu 'Anha*. It is the same *hujra* where he rests in eternal peace now and above it is the *qubba* (green dome). From the outside can be discerned the eighteenth verse of this *qasida* which reads:

Nabiyyun azeemun khuluquhu'l khuluqul-ladhee
Labu 'azzam ar-Rahmanu fee Sayyid i'l Kutbi

A great Prophet whose character was the character
Which the Most Beneficent has exalted in the Master of Books.

Here, Sayyidina al-Imam al-Habib 'Abdallah bin 'Alawi al-Haddad *Rady Allahu 'Anhu* is referring to this verse of the Qur'an Kareem in praise of Prophet Muhammad, peace and blessings of Allah be upon him.

Wa Innaka La'alaa Khuluqin 'Azeem

Assuredly, you are of a most excellent character (68:4)

The blessed Prophet *Sallallahu 'alaihi wa Sallam* and Mawlana al-Haddad *Rady Allahu 'Anhu* obviously have a very special relationship of mutual love for Mawlana al-Haddad's *qasida* to be selected to adorn the *hujra*. This *qasida* is in his *Divan* (Collected Hymns) titled **Ad-Durru'l Mandhoom Li Dhawi'l 'Uqool wa'l Fuhood** (Poetic Pearls for Discerning and Understanding Minds). It has been reproduced by Imam as-Sayyid Muhammad bin 'Alawi al-Maliki of Makkah in **Shifaa-u'l Fuaad bi Ziyaarati Khayri'l 'Ibaad** (The Cure Of The Heart Arising From The Visit To The Best Servant of Allah). He has captioned it: "*Al-Qasida al-Haddadiyyah al-Daakhiliyyah Lil-Hujratin Nabawiyyah Ash-Sharifah*" ("The Eulogy by Mawlana al-Haddad Engraved Inside The Blessed Room Of The Prophet"). And he has provided an explanation (*sharh*) of its spiritual and historic significance. It has 41 verses all of which rhyme in the letter "*Ba*",

praising the Holy Prophet *Sallallahu 'alaihi wa Sallam*. Each verse contains the teachings of one or more verses of the Holy Qur'an Kareem or the blessed Hadith Shareef.

The last 14 of its 41 verses contain *salawaat* and *salaams*. So we are not surprised to find that Dr. Mostafa al-Badawi has given these verses in his **Ziyarah Sayyidi'l Kawnayn *Sallallahu 'alaihi wa aalihi wa Sallam*** (Visit To The Leader Of Both The Worlds) among other *salawaat* and *salaams* to be recited by the pilgrim when he visits the blessed Prophet *Sallallahu 'alaihi wa Sallam*. So let us take the opportunity to benefit from the transliteration and translation of these 14 verses.

'ALAYKA SALAATU'LLAHI YAA KHAYRA MAN TALAA
KITAABAN MUNEEHAN JA'A BI'L-FARDHI WA'NNADBI

'ALAYKA SALAATU'LLAHI YAA KHAIRA MUHTADIN
WA HAADIN BI NURI'LLAHI FI'SH-SHARQI WA'L GHARBI

'ALAYKA SALAATU'LLAHI YAA KHAIRA MAN DA'A
ILA'LLAHI BA'DA'RRIFI BI'SSUMRI WA'L QUDHBI

'ALAYKA SALAATU'LLAHI YAA SAYYIDAN SARAA
ILA'LLAHI HATTA MARRA BISSAB'I WA'L HUJBI

WA QAAMA BI "AW ADNAA" FANAAHEEKA RIF'ATAN
WA MAJDAN SAMAA HATTAA ANAFA 'ALA'SH-SHUHBI

'ALAYKA SALAMU'LLAHI MAA SAARA MUKHLISUN
ILAYKA YAQOOL: ALLAHU WA'L MUSTAFA HASBI

'ALAYKA SALAMU'LLAHI MAA AS'HARASSABA
FAHARRAKA ARWAHA'L MUHIBBEENA LILQURBI

'ALAYKA SALAMU'LLAHI MAA BAARIQUN SARAA
WA MAA GANNATI'L ATYAARU FEE 'AZAB-I'L-QUDHBI

'ALAYKA SALAMU'LLAHI MAA HARRAKA'L HIDAA

QULOOBAN ILAA MAGHNAAKA BI'SH-SHAWQI WA'L HUBBI

**'ALAYKA SALAMU'LLAHI 'ADDANNABAATI WARRIMAALI
WA 'ADDAL QATRI FEE HAALAT I'S SAKBI**

**'ALAYKA SALAMU'LLAHI ANTA MALAAZUNAA
LADA'L YUSRI WA'L I'SAARI WA'SSAHLI WA'SSA'BI**

**'ALAYKA SALAMU'LLAHI ANTA HABIBUNA
WA SAYYIDUNA WAZZUKHRU YAA KHAIRA MAN NUBBI**

**'ALAYKA SALAMU'LLAHI ANTA IMAMUNA
WA MATBU'UNA WA'L KANZU WA'L GAUTHU FI'L KHATBI**

**WA SALLA 'ALAIKALLAHU DA'BAN WA SARMADAN
WA SALLAMA YAA MUKHTARU WA'L AALI WA'SSAHBI**

Allah's blessings be on you O the best one to have recited
The shining Book which came with the obligatory and the voluntary

Allah's blessings be on you O the best of the rightly guided
Guiding with the Light of Allah in the east and the west

Allah's blessings be on you O the best inviter to Allah with kindness
Then, (against those in battle) with spears and swords

Allah's blessings be on you O master who travelled by night
To Allah until he passed the seven heavens and all the veils
And your position of (a distance of two bow lengths) "or even less"
Is enough exaltation and a gallery so high as to vie with the stars

Allah's salutations be on you as long as a sincere person
Says to you: "Allah and Mustafa are sufficient for me"

Allah's salutations be on you as long as dawn breaks
And you quicken the souls of loving disciples with nearness

Allah's salutations be on you as long as lightening flashes
And birds chirp on branches of trees

Allah's salutations be on you as long as camel drivers
Move hearts (of people in their caravan) to your wealth with yearning
and love

Allah's salutations be on you as many times as the number of plants
And grains of sand and the number of rain drops in a downpour

Allah's salutations be on you; you are our only helper
In prosperity and poverty, in ease and difficulty

Allah's salutations be on you, you are our beloved
And our master, our treasure, O the best of the Prophets

Allah's salutations be on you, you are our leader
And our master, and treasure and helper in problems

And blessings on you from Allah for ever and ever
And salutations O chosen one, and on your family and companions

At this time, tears are flowing down your cheeks in loving agony for
the beloved of Allah, Muhammad u'r Rasulullah *Sall Allahu 'alaihi wa
Sallam*. This is a manifestation of the *baraka* (blessing) of your *Shaykh*.

Sallu ala'r-Rasul

Allahumma Salli wa Sallim 'alaih.

SALAAMS IN MAWLID EULOGIES

But you don't need to be present at his *Rawda* to offer *salawaat* (blessings) and *salaams* (salutations) on Habib-Allah, *Nurin Min Nurillah*, Muhammad ibn 'Abdillah *Sallallahu 'alaihi wa Sallam*. Indeed, Muslims wherever they are, send *salawaat* and *salaams* on the Holy Prophet *Sallallahu 'alaihi wa Sallam* as he has assured us the angels take such *salawaat* and *salaams* and present them to him. And Muslims offer him *salawaat* and *salaams* in both prose and verse and the *malaiika* (angels) join in the chorus.

The most well-known *salaams* that have been composed in verse are inevitably to be found in *mawlid* (birth) eulogies of the Holy Prophet *Sallallahu 'alaihi wa Sallam*. The most famous salaam in 'Arbi is in the kitab of *Mawlid-un-Nabi Sallallahu 'alaihi wa Sallam* by Imam as-Sayyid Ja'far al-Barzanji, *Rahmatullahi 'alaih*, in Urdu by Imam Ahmed Raza

Khan *Rahmatullahi 'alaih*, and in Turkish by al-Allamah Sulaiman Chelebi Effendi *Rahmatullahi 'alaih*.

The *mashaaikh* (spiritual masters) explain that the beloved Prophet *Sallallahu 'alaihi wa Sallam*, his *sahaba* (companions) and the *awliya* (saints) are present together with the angels at the *majlis* (spiritual gathering) where the *salaam* is recited provided it is done with *adab* (respect), devotion and proper *'aqeeda* (belief). May Allah Ta'ala increase our spiritual benefits by giving us the *hidaya* (guidance) to recite these *salaams* as well as the ones composed by other great *mashaaikh* to achieve *maghfira* (salvation), *Aameen Yaa Rabba'l 'Aalameen*.

Let us now look at some of the more well-known *salaams* that have been composed in verse in 'Arbi, Urdu, Turkish and English languages, in that order.

SALAAM IN MAWLID U'N NABI OF IMAM BARZANJI

The *mawlid* eulogy by Imam as-Sayyid Ja'far ibn Hasan ibn 'Abdal Karim al-Barzanji (1690-1766 C.E) *Rahmatullahi 'alaih* is popular Muslim poetry in praise of the Holy Prophet *Sallallahu 'alaihi wa Sallam*, universally recited to celebrate his birth (*mawlid*) on twelfth Rabi' u'l Awwal. It is a poetic biography of the Holy Prophet *Sallallahu 'alaihi wa Sallam* with his birth as its main theme. And when a Muslim says '*mawlid*', every other Muslim knows it is the birth of the sweet beloved Prophet *Sallallahu 'alaihi wa Sallam* that is being referred to. This *mawlid* eulogy, just like dozens of others, is based on the Holy Qur'an Kareem, *Hadith Shareef* and books of *seerah* (history). It is in two parts. The first is Mawlid Barzanji Nathr, a 19 *fasl* (chapter) history of the Holy Prophet *Sallallahu 'alaihi wa Sallam* in poetic prose with 355 verses while the second is Mawlid Barzanji Nadhm, a similar 16 chapter history in poetic form with 205 verses all of which rhyme with the letter '*noon*'.

After the recitation of each verse in this *mawlid* eulogy as in all *mawlid* eulogies, the congregation responds:

Sallallahu 'Alaihi

Allah's blessings be upon him

or

Allahumma Salli wa Sallim 'Alaihi

Allah's blessings and peace be upon him.

The spiritual benefits of reciting these *salawaat* are obviously immeasurable.

Mawlid Barzanji is in 'Arabi, it has been translated into Kiswahili by Mzee bin Ali Muhammad from the Comoro Islands of Africa, it is printed in Singapore, its introduction is in the Indonesian language in the Java dialect, it has been transcribed by Mawlana Uthman Abdulkarim Nasserpuri *Rahmatullahi 'alaihi* of Kenya, it has been applauded in *Zikr-e-Habib* (Rememberance of the Beloved Prophet) by Ad-Daa'ee al-Kaamil Mawlana Abdul 'Aleem Siddiqi, *Rahmatullahi 'alaihi* who incidentally composed *salaams* in Urdu, it has been reproduced in countless other *kutub* (books) including Baaqatun 'Atirah (A Perfumed Bouquet) of Imam as-Sayyid Muhammad 'Alawi al-Maliki of Makkah, and it is recited from Makkah to Mombasa, from Madina to Singapore, from Arafat to Jakarta and from Mina to Toronto, that is throughout the world by Muslims of all the four *Madh'habs* and all *Tariqas*.

When the *munshid* (reciter) reaches the narration of the actual birth of the Holy Prophet *Sallallahu 'alaihi wa Sallam*, all rise with respect and devotion in a standing ovation to the Holy Prophet *Sallallahu 'alaihi wa Sallam* and they all offer him *salaams* from the depths of their hearts with deep love and affection in a resounding chorus which practically all Muslims know by heart, and indeed many other *salaams* whether in Arabic, Urdu or English have adopted this very same chorus.

Yaa Nabi Salaam 'alaiika

Yaa Rasul Salaam 'alaiika

Yaa Habib Salaam 'alaiika

Salawaatu'llah 'alaiika

Salutations on you, O Prophet

Salutations on you, O Messenger of Allah

Salutations on you, O Beloved
Blessings of Allah be upon you.

Although this *Qiyam* (standing ovation) is normally printed together with the *Mawlid-u'n-Nabi Sallallahu 'alaihi wa Sallam* composed by Imam Barzanji, it cannot yet be established who actually composed it because it is also reproduced in the *Mawlid-u'n-Nabi Sallallahu 'alaihi wa Sallam* titled Sharaf al-Anaam (Noble In The Whole World) composed by al-'Allamah Shaykh Ahmad bin Qasim *Rahmatu'llahi 'alaih*, as well as the one composed by al-Hafiz Shaykh Abdirrahman ibn Ali ad-Dayba'ee *Rahmatu'llahi 'alaih*. Interestingly, Shaykh ad-Dayba'ee is called *al-Hafiz* because he knew more than 100,000 *Hadith Shareef* of the Holy Prophet *Sallallahu 'alaihi wa Sallam* by heart. Such is the stature of the *ulama* who have composed *Mawlid-u'n-Nabi Sallallahu 'alaihi wa Sallam*.

Of the 35 verses in this *qiyam* following the chorus, the ones that are normally recited are:

Ashraqa'l Badru 'alaina
Fakhtafat Minhu'l Buduru
Mithla Husnika Maa Ra'aina
Qattu Yaa Wajbas-Suroori

Anta Shamsun Anta Badrun
Anta Noorun Fawqa Noori
Anta Ikseerun wa Ghaali
Anta Misbaahu's-Sudoori

Yaa Habibee Yaa Muhammad
Yaa 'Arusa'l Khaafiqayni
Yaa Muayyad Yaa Mumajjad
Yaa Imama'l Qiblataini

Man-ra'aa Wajbaaka Yas'ad
Yaa Kareem al-Waalidaini
Hawdhuka's-Saafi'l Mubarrad
Wirdunaa Yawm an Nushoori

A full moon rises over us
The other moon disappears
We never saw the like of your beauty
O face of gladness

You are the sun, you are the moon
You are light upon lights
You are gold and even more priceless
You are the light of hearts

O my beloved, O Muhammad
O star of east and west
O supporter, O praised one
O leader of both Qiblas

Whoever sees your face, gets happiness
O the kind one to both parents
Your clear and cool fountain
Is our goal on the Day of Reckoning

It ends with the following *dua* (prayer):

'Aalim-us-Sirri wa Akhfaa
Mustajeeb-ud-Da'awaati
Rabbi Farhamnaa Jamee'a
Bijamee-'is-Saalihaati

The Knower of the secret and even more hidden
One who accepts supplications
O Lord forgive us all
For the sake of all the good deeds.

The *munshideen* (reciters) love to add to the *qiyam* these verses of the *qasida* that the children of Madina recited on *daf* in greeting the beloved Prophet Muhammad *Sallallahu 'alaihi wa Sallam* and his noble companions when they entered that blessed city, as narrated by Iman Ghazali *Rahmatullahi 'alaihi* in his Ihya 'Ulum id Deen (Revival of Religious Sciences).

Tala'al Badru 'Alayna
Min Thaniyyaatil Wadaa'

Wajabah Shukru 'Alayna
Maada'a Lillahi Daa'

The full moon rises on us.
From Thaniyyatil Wadaa'

And it is abiligatory on us to express thanks
Whenever called upon by a summoner for the sake of Allah

Muslims never tire of sending *salaams* on the beloved Prophet *Sallallahu 'alaihi wa Sallam* and they keep on finding novel and more interesting ways of sending *salaams*. An alternative resounding chorus for this *salaam* is:

Marhaban Yaa Nura 'Ainee Yaa Nura 'Ainee
Marhaban Jadda'l Husaini
Marhaban Ablan wa Sablan Ablan wa Sablan
Marhaban Yaa Khaira Daa'ee

Welcome! O the light of my eyes, O the light of my eyes
Welcome! The grandfather of Imam Husain
Welcome! Greetings! Greetings!
Welcome! O the best caller and inviter to Islam.

A variation to this chorus is:

Yaa Habibee Marhaba Yaa Nura 'Ainee Marhaba
Yaa Habibee Marhaba Jadda'l Husaini Marhaba

O my beloved: Welcome! O the light of my eyes: Welcome!
O my beloved: Welcome! The grandfather of Imam Husain:
Welcome!

Yet another variation that forms a preliminary before the start of the "*salaam*" proper is:

Marhaba Yaa Marhaba Yaa Marhaba
Rahmatullil 'Aalameena Marhaba.

Welcome! O Welcome! O Welcome!
Welcome the mercy for all the worlds.

Yet another way of offering *salaams* in this *mawlid* eulogy is to recite the second part of its fourth chapter in which the verses end in the letter "*Hamza*". All stand and the *munshid* (reciter) leads in rapturous resonance:

Wa Muhayyan Kash-shamsi Minka Mudbeeun
Asfarat 'Anhu Laylatun Garraau
Lailatu'l Mawlidillaḡee Kaana Liddeeni
Suroorun Biyaumihi Wazḡibaau

*Yauma Naalat Bivadh'ibinatu Wabbin
Min Fakhaarin Maa Lam Tanalhu'nnisaau*

*Wa Atat Qaumabaa Bi-Afdhali Mimmaa
Hamalat Qablu Maryamu'l 'Adbraau*

*Mawlidun Kaana Minhu Fee Taali'il Kufri
Wabaalun Alaibimoo wa Wabaau*

*Wa Tawaalat Busbra'l Havaatifi Anqad
Wulida'l Mustafa wa Haqqa'l Hanaau*

And your face that shines like the sun
Has been unveiled on the finest night

The night of your birth bestowed happiness on religion
And splendour on its day

The day the daughter of Wahb succeeded in getting
Of prestige what other women never succeeded in attaining

She came to her people with a pregnancy
Superior than that of the blessed virgin Mary before her

A birth that resulted for the disbelievers
In nothing but woes and epidemics

And the glad tidings of rejoicers came one after another
That the chosen one was born and happiness was a must.

After each verse, the congregation responds:

*Rabbi Salli 'ala'l Habibi Muhammad
Wa 'Ala'l Aali Man Humu'l Kuramau*

O Lord bless the beloved Muhammad
And his family members who were (all) benevolent people

Imam Barzanji *Rahmatu'llahi 'alaihi* has borrowed these verses from the "*Hamziyya*" of the universally acclaimed Imam Sharafuddin Muhammad al-Busiri *Rahmatu'llahi 'alaihi* (608-695 A.H., 1212-1296 C.E) of Egypt. The "*Hamziyyah*" is a *qasida* in praise of the Holy Prophet *Sallallahu 'alaihi wa Sallam* with 456 verses, all of which rhyme in the letter "*Hamza*", hence the title "*Hamziyyah*". Then came Imam Yusuf Ibn Ismail an-Nab'haani *Rahmatu'llahi 'alaihi* of Lebanon who tried to emulate Imam al-Busiri *Rahmatu'llahi 'alaihi* and composed a "*Hamziyyah Alfyyah*" in praise of the beloved Prophet *Sallallahu 'alaihi*

wa Sallam, with almost 1000 verses (987 to be exact), all rhyming in the letter "*Hamza*"! You begin to wonder whether miracles will ever cease! And you begin to understand what is meant by the phrase "love for the Prophet", *Sallallahu 'alaihi wa Sallam*. And you surely realise that the *mashaaikh* (spiritual masters) are madly in love with their very own Muhammad-e-'Arabi, *Rasuli Rabbi'l 'Aalameen*, *Rahmatullil 'Aalameen*, *Sallallahu 'alaihi wa Sallam*.

Sallu ala'r Rasul

Allahumma Salli wa Sallim 'Alaih.

SALAAMS BY AL-HABIB AL-HABSHI

On the last Thursday of the month of *Rabi' al-Annal* every year, *Mawlid u'n Nabi Sallallahu 'alaihi wa Sallam* is ceremonially recited in five places: in Hadhramaut (Arabia); on the island of Java (in Indonesia); and in the towns of Lamu, Mambrui and Mombasa (in Kenya). The *kitab* (book) that is recited is Simtud-Durar (A Necklace of Pearls) by Sayyidina al-Habib 'Ali bin Muhammad al-Habshi, may we continue to benefit from his *baraka* (blessings), *Aameen*. It is a 15 chapter history of the beloved Prophet *Sallallahu 'alaihi wa Sallam* in poetic prose. As the *muhibbeen* (loving disciples) recite it, they sway to and fro as if in spiritual ecstasy, much like tall grass swaying in a light breeze. These *majalis* (spiritual gatherings) of *mawlid* are known to be so spiritually surcharged that they draw non-Muslims to Islam in thousands. The seventh chapter deals specifically with the birth of the sweet beloved Prophet *Sallallahu 'alaihi wa Sallam*, on completion of which the congregation rises in standing ovation, reciting:

Sallallahu 'alaa Muhammad

Sallallahu 'alaihi wa Sallim

Allah's blessings be upon Muhammad

Allah's blessings and salutations be upon him.

The *salaam* by Imam al-Habshi *Rahmatullahi 'alaih* rhymes in the letter "daal". An interesting way this *salaam* is recited is for the congregation to offer the following *dua* after the recitation of each verse by the *munshid* (reciter):

Rabbi Ighfirlee Zunubee

Barkati'l Haadee Muhammad

O my Lord forgive me my sins

With the blessings of my guide Muhammad

The last two verses of the *salaam* are:

Wa Salaatu'llabi Taghsbaa

Asbrafa'r Rusli Muhammad

Wa Salaamun Mustamirrun

Kulla Heenin Yatajaddad

And all-enveloping salaams of Allah be upon
Muhammad, the most noble Messenger of Allah

And continuous salutations that are
Renewed and revived every moment

Imam al-Habshi *Naf'an Allahu Bib* also composed *salaams* with the
rhyme and rhythm of "*Yaa Nabi Salaam Alaika*" but its more popular
chorus is:

Marhaba Marhaba Yaa Nura 'Ainee Marhaba
Marhaba Marhaba Jadda'l Husaini Marhaba

Welcome! Welcome! O the light of my eyes. Welcome!
Welcome! Welcome! The grandfather of Imam Husain.
Welcome!

These *salaams* are given in Qutufu'r Rabi' Fee Qasaaid Mad'h
Taahaa'sh-Shafi' (The Harvest of Rabi' al-Awwal in the Hymns in
Praise of Taahaa the Intercessor) compiled by Ustadh as-Sayyid
Muhammad Shareef Sa'eed al-Biedh of Kenya. Its more popular
verses are:

Rabbi Faj'al Mujtama'naa
Ghaayatuh Husnu'l Khitaami
Wa'tinaa Maa Qad Sa'alnaa
Min 'Ataayaaka'l Jisaami
Wa'kerimi'l Arwaaba Minnaa
Biliqaa Khairi'l Anaami
Wablighi'l Mukhtaara 'Annaa
Min Salaatin wa Salaami

O Lord! Let the aim of our gathering
Be to achieve a felicitous end
And fulfil all our wishes
From Your immense bounties

And honour the souls of those who belong to us
With a meeting with the best of mankind
May our blessings and salutations
Reach the Chosen One.

Imam al-Habshi *Rahmatullahi 'alaih* was a *kaamil mursbid*
(accomplished spiritual master) who not only composed the *mawlid*
eulogy and the *salaams* in Simtud-Durar, but he also composed a

whole *kitab* of *salawaat* (blessings) titled Lataaif i'l 'Arshiyyah (which has already been referred to), as well as about a hundred or more *qasaaid* (hymns), most of which are in praise of the beloved Prophet *Sallallahu 'alaihi wa Sallam*. Indeed, he produced all the spiritual ingredients for a *Mawlid u'n Nabi* celebration intended to gain the love of Allah *Sub'hanahu wa Ta'ala* and the love of the blessed Prophet *Sallallahu 'alaihi wa Sallam*.

OTHER SALAAMS IN 'ARBI

Other *salaams* in 'Arbi are by:

1. Hafiz 'Imad-ud-Deen Ismail ibn Kathir (702-774 A.H), *Rahmatullahi 'alabi* who is universally acclaimed as *Sahib u't Tafsir*, one who did the *Tafsir* (explanation) of the Holy Qur'an Kareem. His *kitab* is titled **Zikr Mawlid Rasulillah Sallallahu 'alaihi wa Sallam (Remembrance of the Birth of Allah's Messenger, Sallallahu 'alaihi wa Sallam)**. Its contents have been composed into a *nazm* (eulogy) with 14 chapters and 300 verses by as-Sayyid al-'Allamah Muhammad bin Salim bin Hafeez Ibn Shaykh AbiBakr bin Salim. This *nazm* has been presented together with its *sharh* (explanation) by Imam as-Sayyid Muhammad bin 'Alawi al-Maliki in his *kitab* **Baaqatun 'Athira (A Perfumed Bouquet)**.

The *salaam* in this *mawlid* eulogy is unlike any other in that it actually quotes the blessed *Hadith Shareef* as in these verses:

Wa fi'ssahibayni 'an-iz-Zubriyy

'An ibni Mut'im-in 'an-in-Nabiyy

Yaqulu lee ism-an ana Muhammad

Wa Hashir wa 'Aaqib wa Ahmad

Wa ana Rabbu'l 'Arshi yambul kufru bee

Wa khaatimu li'r-Rusli maa ba'dee Nabi

And in Sahih Bukhari and Muslim a hadith by az-Zuhri Received from Ibn Mut'im that the Holy Prophet said:

My names are Muhammad

Hashir, 'Aaqib and Ahmad

The Lord of the Throne eliminates infidelity through me
I am the final prophet, there is no prophet after me.

The translation of the *Hadith Shareef* as given in Sahih Bukhari is:

Narrated Hadhrat Jubair bin Mut'im *Rady Allahu Anhu: Rasul'Allah Sallallahu alaihi wa Sallam* said, " I have five names: I am Muhammad and Ahmad; I am *Al-Mabi* through whom Allah will eliminate infidelity; I am *Al-Hashir* who will be the first to be resurrected, the people being resurrected there-after; and I am also *Al-'Aqib* (i.e there will be no prophet after me)". (Bukhari)

Those who thirst for *Hadith* can get satiated at this fount.

When we look for poetic content, we find that this *mawlid* eulogy as well as the *salaam* in it is a *mathnawi*. A *mathnawi* is a special type of poem in which each of the two half verses (*misra* or hemistich) rhyme and the rhyme changes from verse to verse. For example, the three verses quoted above rhyme in "*Zuhriyy* and *Nabiyy*", in "*Muhammad* and *Ahmad*", and in "*Bee* and *Nabi*". You never cease to be amazed at the rich diversity and wealth of Muslim scholarship.

2. Imam Abu'l Faraj ibn al-Jawzi *Rahmatullahi 'alaihi* in his *kitab* titled Mawlid-il-'Arus (The Birth of the Bridegroom), a biography of the Holy Prophet *Sallallahu 'alaihi wa Sallam* with 23 chapters and 23 *qasaaid* (hymns), a *qasida* (hymn) being presented after each chapter. This *mawlid* eulogy is famous for having been composed by Imam ibn al-Jawzi (Ash-Shahir Bi'l-Jawzi).

The congregation's response in the *salaam* is: *Salaamun 'alaiik* (salutations on you).

3. Imam as-Sayyid Muhammad 'Uthman al-Mirghani *Rahmatullahi 'alaihi* in his *mawlid* eulogy titled Al-Asraar ar-Rabbaniyyah (The Secrets of the Lord), a 14 chapter biography of the beloved Prophet *Sallallahu 'alaihi wa Sallam* in poetic prose where the odd number verses rhyme in the letter "*haa*", while the even number verses rhyme in the letter "*noon*", for a total of 352 verses! The *salaam* itself rhymes in the letters "*laam alif*".

The opening verse of the *salaam* in this *kitab* is:

Marhaban bi'l Mustafa Yaa Mas'halaa
Mas'balan fee Marhaban fee Mas'halaa

Welcome to Mustafa O gentle one!
Most cordial welcome in all humility

4. Al-'Allamah Gulam Mustafa 'Ishqee, *Rahmatullahi 'alaihi* of India. His *salaam* is usually given in *kutub* (books) of *Anraad* and *Azkaar* (additional voluntary invocations to Allah), for example in Majmu'ah Wazaaif (A Collection of Regular Voluntary Invocations) compiled by Qari Ridha u'l-Mustafa A'zami. Its opening verse is:

Yaa Shafi 'al-Waraa Salaamun 'alaiik
Yaa Nabiyya'l Huda Salaamun 'alaiik

O intercessor (on Judgement Day), salutations on you
O the Prophet of guidance, salutations on you.

Its closing verses are:

Matlabee Yaa Habibee Laisa siwaak

Anta Matloobunaa Salaamun 'alaik

Sayyidee Yaa Habibee Maulaaee

Laka Roohi Fidaa Salaamun 'alaik

Haadha Qaulu Ghulamika 'Ishqee

Minhu Yaa Mustafa Salaamun 'alaik.

I don't wish for anyone else besides you, O my beloved.
You are the one we seek, salutations on you.

My leader, my beloved, my patron
My soul be sacrificed for you, salutations on you

This is the saying of your servant 'Ishqee
"O Mustafa salutations on you from him".

5. Shaykh 'Abdulrahman Bin Shaykh 'Abdallah *Rahmatullahi 'alaihi* of Somalia known as Shaykh Hajj Sufi, *Rahmatullahi 'alaihi*. His *kitab*, Daleeli'l 'Ibaad Ilaa Sabil-i'r-Rashaad (Proof For People On The Right Path), is a collection of 60 of his spiritually effervescent *qasaaid* (hymns) together with his *takhmees* of the famous *qasida* "*Tabaraka Dhu'l 'Ulaa*" ("The Exalted, The One Who Is High Above"). The "*takhmees*" of a *qasida* is its augmentation from couplets to quintets. The Salaam itself has 32 verses most of which rhyme in the letter "*kaaf*" and, interestingly, its ever popular chorus of "*Yaa Nabi Salaam 'Alaika*" also rhymes in the letter "*kaaf*". Its concluding verses are:

Wa Salaatu Man Daraaka

Wa Salaamuhu 'Alaika

Wa 'Alaa Man Qad Qafaaka

Maa Danaa Daanin Ilayka

Blessings on those who know you
And salutations on you
And on those who follow you
As long as there is someone close by you (that is, forever)

6. Shaykh 'Abdulrahman bin Shaykh 'Umar ash-Shafi'i al-Qadiri, *Rahmatullahi 'alaihi* of Somalia in his Mawlid it-Taqreeb Ilallahi Ta'ala

wa Ilaa Habibi-hi'l Mustafa Sallallahu 'alaihi wa Sallam (Mawlid To Bring You Close To Allah And To His Beloved Mustafa, Peace and Blessings of Allah be Upon him), as given in al-Majmu' (Collected Works). This *mawlid* eulogy has 18 chapters and 315 verses all of which rhyme in the letters "*Laam Alij*" while most of the verses in the *Salaam* rhyme in the letter "*Faa*". It is of interest to note here that al-Majmu' also contains his "*takhhmees*" of the *qasida* titled Aqeedatu'l Awam (Basic Common Creed), composed by al-'Allamah Ahmad Marzuq *Rahmatullahi 'alaih*.

The opening verse of the *salaam* is:

Yaa Rabbi Salli Sarmadaa
'Ala'l Habibi'l Mustafa

O Lord! Bestow blessings for ever and evermore
On the beloved Mustafa

The *salaam* explains the significance of the day and month the beloved Prophet *Sallallahu 'alaihi wa Sallam* was born, which is Monday twelfth Rabi' al-Awwal and one of the verses declares it *Eid*.

Hilaluhu 'Idun Lana
Wa Zikruhu Feebi Shifa

Its crescent is Idd for us
And in its remembrance is a healing.

7. Shaykh Muhammad 'Abdullah Shaddad bin 'Umar Baa 'Umar *Rahmatullahi 'alaih* in his *kitab* Ad-Durru'l Munaddad Fee Seerati Sayyidina Muhammad Sallallahu 'alaihi wa Sallam (A String Of Pearls In The History Of Our Master Muhammad, Peace and Blessings of Allah Be On Him) which is a poetic biography of the Holy Prophet *Sallallahu 'alaihi wa Sallam* in 14 parts with 169 verses. The *salaam* has an additional 30 verses with the following chorus:

Yaa Nabi Salaam 'Alaika
Yaa Rasul Salaam 'Alaika
Yaa Shafi'u Yaa Mushaffa'
Fi'l Waraa Yaumu'l Qiyama

Salutations on you, O Prophet
Salutations on you, O Messenger of Allah

O the intercessor whose intercession is accepted
For all creation on the Day of Judgement.

In the introduction to this *kitab*, his son Shaykh Hasan Muhammad Shaddad explains that the reason his father Shaykh Muhammad Baa 'Umar *Rahmatullahi 'alaihi* composed this *kitab* was because he saw the Holy Prophet *Sallallahu 'alaihi wa Sallam* in a dream and addressed him with the above two verses. *Sub'han Allah*: Glory be to Allah!

SALAWAAT OF GAUTH U'L AZAM MUHYUDDEEN SHAYKH ABDUL QADIR JILANI *RADY ALLAH 'ANHU*

HIS MOST WELL-KNOWN SALAWAAT

Gauth u'l A'zam Muhyuddeen Shaykh 'Abdul Qadir Jilani *al-Hasani wa'l Husaini, Rady Allahu 'Anhu* (470-561 A.H/1077-1166 C.E) who was born in Jilan, Persia and whose shrine is in Baghdad, Iraq was so profuse in reciting *salawaat* (blessings) on our beloved Prophet *Sayyidina wa Mawlana Hadhrat* Muhammad al-Mustafa *Sallallahu 'alaihi wa aalihi wa Sallam* that their compilation could easily fill a volume. Most of these *salawaat* are contained in *Fuyudhaat u'r Rabbaniyyah* (Overflowing Abundance From The Lord) which is a compilation of his *salawaat* (blessings), his *awraad* and *azkaar* (regular voluntary invocations), his *aqeeda* (creed), his *nasiha* (advice) and his *qasaaid* (hymns).

Three *salawaat* of the *Shaykh* (spiritual master), who is lovingly referred to by millions across the world as the *Gauth u'l A'zam* (the greatest spiritual helper), are well-documented. These are:

1. *As-Salaatu'l Gauthiyyah*, also known as *As-Salaatu's Sughraa* or the "small *salaat*". This *salaat*, although short in length, is so famous that it has lovingly been named after him as *As-Salaatu'l Gauthiyyah* (*Durood Gauthiyyah* in Urdu).
2. *Kibriti'l Ahmar*, also known as *As-Salaatu'l Wusta* or the "medium *salaat*". This is a spiritual combination of five *salawaat*, one of which interestingly, is *As-Salaatu'l Gauthiyyah* itself. *Kibriti'l Ahmar* means "the Philosopher's Stone", or something that is rare to come by.
3. *As-Salaatu'l Kubra* or the "big *salaat*". This is a spiritual combination of 33 *salawaat*, 25 verses of the Holy Qur'an Kareem, and *dua* (invocation) covering about 20 pages.

We will now study each of these *salawaat* in a little more detail.

AS-SALAATU'L GAUTHIYYAH

This *salaat* of the *Gauth u'l A'zam* is so famous that many *mashaaikh* (spiritual masters) choose to include it in their *kutub* (books) as part of the *awraad* and *azkaar* (regular voluntary invocations). Some of the *kutub* that contain this *salaat* are:

1. **Dalaail u'l Khairaat (Proofs of Goodness)** of Imam Muhammad bin Sulayman al-Jazuli.
2. **Hizb u'l A'zam (The Great Supplication)** of Hadhrat Mulla 'Ali al-Qaari.
3. **Majmu'ah Salawaat u'r Rasul (Compilation of Blessings On The Messenger, Sallallahu 'alaihi wa Sallam)** of Hadhrat Khwaja Shaykh Abdur Rahman Chohravi.
4. **Afdhal u's Salawaat (The Best Blessings)** of Imam Yusuf ibn Ismail an-Nab'haani.
5. **Awraad u'l Qaadiiriyah (Regular Voluntary Invocations of the Qaadiiriyah)**, compiled by Muhammad Salim Bawwaab.
6. **Durood Shareef (Noble Blessings)** (in Urdu) by Khwaja Nithaar Ahmad.
7. **Fazaaile Durood Shareef (The Benefits of The Noble Blessings)** (in Urdu) by al-Allamah Habibu'l Bashir Khairi Rangooni.

Here then is *As-Salaatu'l Gauthiyyah*, shining as distinctly as the north star.

*Allahumma Salli 'alaa Sayyidina Muhammad-in
As-Saabiqi li'l-khalqi nuruhu
Wa Rahmatullil 'aalameena dhuhuruhu
'Adada man madhaa min khalqiqa wa man baqiya
Wa man sa'ida minhum wa man shaqiya
Salaatan tastagriqu'l 'adda wa tuhitu bi'l haddi
Salaatan laa gaayata lahaa wa laa muntahaa wa lanqidha'a
Salaatan daaimatan bidawaamika
Wa 'alaa aalihi wa sahbihi wa sallim tasleeman mithla dhaalik*

O Allah! Bestow blessings on our master Muhammad
whose light was created first,
and whose appearance is a mercy for all the worlds,
as many times as the number of Your creations past and yet to
come
among those that are blessed and those that are unfortunate;
such blessings that are unlimited and unbounded,
countless, endless, never finishing;
such blessings as everlasting as You,
and on his family and companions,
and in the same manner complete salutations as well.

In this *salaat*, Shaykh 'Abdul Qadir Jilani *Rady Allahu 'Anhu*
declares his *aqeeda* (belief) loud and clear that before Allah
Sub'hanahu wa Ta'ala created anything else, He created *Nur-e-*
Muhammadi, the *Nur* of Sayyidina Muhammad *Sallallahu alaihi*
wa Sallam. Sub'hanAllah!

KIBRITI'L AHMAR

Kibritil Ahmar which means "the Philosopher's Stone" is also
included in many *kutub* some of which are:

1. **Fuyudhaat u'r Rabbaniyyah**, compiled by al-Hajj Ismail ibn as-Sayyid Muhammad Sa'eed al-Qadiri.
2. **Awraad u'l Qadiriyyah Rahmaniyyah**, compiled by Hadhrat al-'Allamah as-Sayyid Muhammad Tayyib Shah.
3. **Awraad u'l Qadiriyyah**, compiled by Muhammad Salim Bawwab.
4. **Mishkaat u's Salawaat (A Niche For Lit-Up Blessings)** of Mawlana Muhammad Ilyas Burney.

5. **Majmu'ah Wazaaif Ma' Dalaail u'l Khairaat (Compilation of Regular Voluntary Invocations Together With Dalaail u'l Khairaat)**, translated into Urdu and compiled by Pir Muhammad Karam Shah.

Kibriti'l Ahmar is truly magnificent. It weaves verses of the Holy Qur'an Kareem together with *Asma-u'n-Nabi Sallallahu 'alaihi wa Sallam* (his attributive names of praise), *dua* (invocation), and five *salawaat*, three of which are famous. These are:

- (a) *As-Salaatu Kanzi'l A'zam*, the *salaat* with which *Kibriti'l Ahmar* begins and which will be observed in more detail later,
- (b) *As-Salaatu'l Gauthiyyah*, which we have already looked at, and
- (c) *As-Salaatu'l In'aam*, which is now presented.

As-Salaatu'l In'aam

*Allahumma Salli wa Sallim 'alaihi wa 'alaa aalihi
'Adada na'maillahi wa ifdhaalihi*

**O ALLAH! BESTOW BLESSINGS AND PEACE ON HIM AND ON HIS
FAMILY**

AS MANY TIMES AS ALLAH'S BOUNTIES AND GRACE.

Kibriti'l Ahmar ends with the following verses of the Holy Qur'an Kareem.

*Sub'haana Rabbika Rabbi'l 'Izzati 'Amma Yasifun
Wa Salaamun 'ala'l Mursaleen
Wa'l Hamdu Lillaahi Rabbi'l 'Aalameen*

Glory to your Lord, the Lord of Honour and Power
(He is free) from what they ascribe to Him
And peace be on the Messengers.
And praise be to Allah, the Lord of all the worlds (37:180-182).

AS-SALAAT U'L KUBRA

As-Salaat u'l Kubra or the "big *salaat*", is a spiritual mosaic of 33 *salawaat*, 25 verses of the Holy Qur'an Kareem and *dua*

(invocation) interspersed among the *salawaat*. Among other kutub, it is also found in;

1. **Fuyudhaat u'r Rabbaniyyah**, compiled by al-Hajj Ismail ibn As-Sayyid Muhammad Sa'eed al-Qadiri.
2. **Awraad u'l Qaadiriyah Rahmaniyyah**, compiled by Hadhrat al-'Allamah as-Sayyid Muhammad Tayyib Shah.
3. **Awraad u'l Qaadiriyah**, compiled by Muhammad Salim Bawwab.
4. **Afdhal u's Salawaat** of Imam Yusuf ibn Ismail an-Nab'haani.

The very first of its 20 pages gives us a flavour of this spiritual masterpiece.

Bismillah ar-Rahman ar-Raheem

Laqad ja'akum Rasulun min anfusikum 'azeezun 'alayhi maa 'anittum

Hareesun 'alaikum bi'l mumineena rauf u'r raheem

A'budu'llaha Rabbee wa laa ushriku bihi shay'aa

Allahumma Innee ad'uka bi asmaaika'l husnaa kullihaa

Laa Ilaaha Illaa Anta Subhaanaka

An Tusalliya 'alaa Muhammad-in wa 'alaa aali Muhammad-in

Kamaa sallayta 'alaa Ibrahima wa 'alaa aali Ibrahima

Innaka Hameedun Majeed

Allahumma Salli 'alaa Muhammadi-nin-Nabiyyi'l ummiyyi

Wa 'alaa aalihi wa sahbihi wa sallim tasleema

Wa Sallallahu 'alaa Muhammad-in wa 'alaa aali Muhammad-in

Salaatan huwa ahluhaa

Allahumma Yaa Rabba Muhammad-in wa aali Muhammad-in

Salli 'alaa Muhammad-in wa 'alaa aali Muhammad-in

Wajzi Muhammad-an Sallallahu 'alaihi wa Sallam

Maa huwa ahluhu

*Allahumma Rabba's samaawaati's sab'i wa Rabbia'l 'Arshi'l
'Adheem
Rabbanaa wa Rabba kulli shay-in
Wa munzila'tTawraati wa'l Injeeli wa'z Zaburi wa'l Furqaani'l
'Adheem
Allahumma Anta'l Awwalu falaysa qablaka shay-un
Wa Anta'l Aakhiru falaysa ba'daka shay-un
Wa Anta-dh-Dhaahiru falaysa fawqaka shay-un
Wa Anta'l Baatinu falaysa dunaka shay-un
Falaka'l Hamdu*

**Laa Ilaaha Illaa Anta Sub'haanaka Innee Kuntu Min-adh-
Dhaalimeena**

*Maashaa Allahu kaana wa maa lam yasha' lam yakun
Laa Quwwata Illa Billah
Allahumma Salli 'alaa Muhammad-in 'Abdika wa Nabiyyika wa
Rasulika
Salaatan Mubarakatan Tayyibatan kamaa amarta an nusallee
'alaih
Wa Sallim tasleemaa*

**With the name of Allah, The Most Beneficent, The Most
Merciful.**

**Certainly, there has come to you a Messenger from among
yourselves,
grievous to him is your suffering, full of concern for you,
to the believers (he is) compassionate, merciful (9:128).**

I worship Allah who is my Lord and do not associate anything with
Him.

O Allah! I ask of You for the sake of Your Most Beautiful Names

None is to be worshipped except You, Glory be to You (21:87).

Shower Your blessings on Sayyidina Muhammad
and on the family of Sayyidina Muhammad
as You showered Your blessings on Sayyidina Ibrahim
and on the family of Sayyidina Ibrahim.
Surely, You are The Praiseworthy, Glorious.

O Allah! Bestow Your blessings and complete peace on Sayyidina Muhammad,

The Prophet not taught by any human (but directly by You, O Allah)

and on his family and companions.

And may Allah's blessings rest on Sayyidina Muhammad and on the family of Sayyidina Muhammad, such blessings which they deserve.

O Allah! O Lord of Sayyidina Muhammad and the family of Sayyidina Muhammad

Bestow blessings on Sayyidina Muhammad and on the family of Sayyidina Muhammad

And reward Sayyidina Muhammad, Allah's blessings and peace be on him, as he deserves it.

O Allah! The Lord of the seven skies and the Lord of the Great Arsh

Our Lord and the Lord of everything, and the One Who sent the Tawraat, the Injeel, the Zabur and the Great Qur'an.

O Allah! You are The First without beginning and You are The Last without end

and You are The Manifest with nothing above You and You are The Hidden with nothing below You All praise belongs to You.

None is to be worshipped but You.

Glory be to You; surely, I have been unjust. (21:87)

Whatever Allah wished, happened.

Whatever Allah did not wish, did not happen.

There is no power except with Allah.

O Allah! Bestow blessings on Sayyidina Muhammad, Your servant, the Prophet sent by You, Your Messenger, favourable, agreeable blessings,

as You have ordered us to invoke blessings on him
and grant him complete peace.

We notice that *As-Salaatu'l Kubra* begins with verse 128 from *Surah at-Tawba*, then invokes Allah with his Most Beautiful Names, follows this up with *As-Salaatu Ibrahimiyah* and two other *salaat*, after which there is *dua*, verse 87 from *Surah al-Anbiyaa*, praise of Allah, and more *salawaat*, and so it continues. *As-Salaatu'l Kubra* ends with this verse of the Holy Qur'an Kareem.

Da'waahum Feehaa Sub'haanaka'llahumma

Wa Tahiyyatuhum Feehaa Salaam

Wa Aakhiru Da'waahum

Ani'l Hamdu Lillaahi Rabbi'l 'Aalameen

Their prayer therein will be "Sanctity to You, O Allah",
and their greeting therein will be "peace",
and the end of their prayer will be,
"all praise be to Allah, the Lord of the Worlds". (10:10)

In total, there are 25 verses of the Holy Qur'an Kareem in *As-Salaatu'l Kubra*. Some of these verses in which Allah *Ta'ala* Himself praises the Holy Prophet *Sallallahu 'alaihi wa Sallam* are:

Yaa Seen

Wa'l Qur'an i'l Hakeem

Innaka Lamina'l Mursaleen

'Alaa Siraatin Mustaqeem

Yaa Seen

By the Qur'an full of wisdom

Most surely, you are one of the Messengers.

On a straight way. (36:1-4)

Laqad Mann'Allahu 'ala'l mu'mineena

Iz ba'atha feehim rasulan min anfusihim

Yatlu 'alayhim aayaatihi wa yuzakkeehim

Wa yu'allimuhumu'l kitaaba wa'l hikmah

Wa in kaanu min qablu lafee dhalaalin mubeen

Certainly, Allah conferred a great favour on the believers when He sent among them a Messenger from among themselves who recites to them His revelations, and purifies them and teaches them the Book and the Wisdom although before that they were surely in manifest error. (3:164)

**Wa Idh Akhadh'Allahu meethaaqa'nnabiyyeena
Lamaa aataytukum min kitaabin wa hikmatin
Thumma ja'akum rasulun musaddiqun limaa ma'kum
La tu'minunna bihi wa latansurunnah
Qaala a'aqrartum wa akhaztum 'alaa dhaalikum isree
Qaalu aqrarnaa
Qaala fa'sh-hadu wa ana ma'kum minash-shaahideen**

And when Allah took the Covenant of the Prophets
(He said): (Behold) what I have given you of the Book and
Wisdom.

Afterward, there will come to you a Messenger confirming what is
with you;

you shall believe in him and you shall help him.

He said: do you agree and take this my Covenant as binding on
you?

They said: We agree.

He said: Then bear witness. And I am with you among the
witnesses. (3:81)

Wa maa arsalnaaka illaa Rahmatallil 'aalameen

And We sent you not but as a mercy for all the worlds (21:107)

These verses are interspersed in an intricate pattern among the *salawaat* (blessings) and *dua* (invocations), with *dua* following one or more *salawaat*, as in this instance.

*Allahumma Salli wa Sallim 'alaa 'abdika wa Nabiyyika wa Rasulika
Sayyidina wa Nabiyyinaa Muhammad-i-nin
Nabiyyi'l Ummiyyi wa'r Rasuli'l 'Arabiyyi
Wa 'alaa aalihi wa as'haabihi
Wa azwaajihi wa dhurriyyaatihi wa ahli baytihi
Salaatan takunu laka ridhaa wa lahu jazaa-an wa lihaqqihee*

adaa-an

Wa a'tihi'l waseelata wa'l fadheelata

Wa'sh sharafa wa'ddarajata'l 'aaliyata'r rafee'ata

Wab'ath-hu'l maqaama'l Mahmood

Alladhee wa 'adtahu Yaa Arhama'r Raahimeen.

Allahumma innaa natawassalu bika

Wa nas'aluka wa natawajjahu ilayka

Bikitaabika'l 'Azeezi wa Binabiyyika'l Kareemi

Sayyidina Muhammad-in Sallallahu 'alaihi wa Sallam

Wa bisharafihl'l majeedi

Wa biabawayhi Ibrahima wa Ismaila

Wa bisaahibayhi Abi Bakr-in wa 'Umar-a

Wa Zinnuraini 'Uthmaan-a wa aalihi Fatima-ta wa 'Aliyy-un

Wa waladayhima'l Hasan-i wa'l Husain-i

Wa 'ammayhi'l Hamza-ti wa'l 'Abbas-i

Wa zaujatayhi Khadija-ta wa 'Aishah.

O Allah! Bestow blessings and peace
on Your servant, the Prophet sent by You, Your Messenger,
our master, our Prophet Muhammad
who was not taught by any human
(but directly by You, O Allah),
The Messenger who was an Arab,
and on his family and companions
and his blessed wives, and offspring and his blessed household;
such blessings as may please You, reward him and fulfil his rights,
and (O Allah), give him the Wasila
and distinction, and nobility and the highest exalted position
and raise him to the highest Praised Station
which You have promised him,
O The Most Merciful of those who show mercy.

O Allah! Indeed, You are our only Means
and we beg of You and we turn our faces towards You
with the means of Your exalted Book
and through the means of the gentle Prophet sent by You,
Sayyidina Muhammad, blessings and peace of Allah be on him,

and through the means of his glorious nobility
and through the means of his forefathers
Sayyidina Ibrahim and Sayyidina Isma'il
and through the means of his companions
Sayyidina Abu Bakr and Sayyidina 'Umar
and the possessor of the two lights Sayyidina 'Uthman
and the family members of Sayyidatna Fatima and Sayyidina 'Ali
and their two sons Sayyidina Hasan and Sayyidina Husain,
and his uncles Sayyidina Hamza and Sayyidina 'Abbas
and his blessed wives Sayyidatna Khadija and Sayyidatna 'Aishah.

In this *salaat* and the *dua* following it, the *Gauth u'l A'zam* not only shows his deep love for the blessed Prophet *Sallallahu 'alaihi wa Sallam*, but also for the *ahlu'l bayt* (his blessed household) and his glorious *sahaba* (companions). In the *salaat*, he includes the *dua* that is recited after the *azan*. We notice that this entire *dua* is in honour and praise of the beloved Prophet *Sallallahu 'alaihi wa Sallam*. In the *dua* that follows, he invokes Allah using the *wasila* (means), of Allah *Ta'ala* Himself, of the Holy Qur'an Kareem, the noble Prophet *Sallallahu 'alaihi wa Sallam*, Nabi Ibrahim and Nabi Ismail *Alayhimussalam*, the *ahlu'l bayt* and the *sahaba*, *Rady Allahu 'Anhum Ajma'een*.

Sallu 'ala'r Rasul
Allahumma Salli wa Sallim 'alaih.

KANZI'L A'ZAM

One of the *salawaat* present in both *Kibriti'l Ahmar* as well as *As-Salaatu'l Kubra*, is such a gem it is referred to as *Kanzi'l A'zam* (The Greatest Treasure). Khwaja Shaykh Abdur Rahman Chohravi *Rahmatullahi 'alaih* naturally chose to include it in his **Majmu'ah Salawaat u'r Rasul** and al-Hajj Ismail ibn as-Sayyid Muhammad Sa'eed al-Qadiri *Rahmatullahi 'alaih* had it printed separately in **Fuyudhaat u'r Rabbaniyyah**, identifying it as *Kanzi'l A'zam*. In it, Shaykh 'Abdul Qadir Jilani *Rady Allahu 'Anhu* pours his heart out in superlative praise of the Holy Prophet Sayyidina Muhammad al-Mustafa *Sallallahu 'alaihi wa Sallam*.

Allahummaj'al afdhala salawaatika abadan
 Wa anmaa barakaatika sarmadan
 Wa azkaa tahiyyaatika fadhlan wa 'adadan
 'Alaa Ashrafi'l haqaaqi'l insaaniyyah wa'l jaanniyah
 Wa majma'id daqaaqi'l Imaaniyyah
 Wa Turi't Tajalliyyaati'l Ihsaaniyyah
 Wa mahbati'l Asraari'r Rahmaaniyyah
 Wa 'Arusi'l mamlakati'r Rabbaaniyyah
 Waasitati 'Iqdi'n Nabiyyeena
 Wa muqaddami jayshi'l Mursaleena
 Wa Qaaidi rakbi'l Awliyaa-i wa's Siddeeqeena
 Wa afdhali'l khalaaiqi ajma'eena
 Haamili liwaai'l 'Izzi'l A'laa
 Wa maaliki azimmati'l majdi'l asnaa
 Shaahidi asraari'l azali
 Wa mushaahidi anwaari's sawaabiqi'l awwali
 Wa tarjumaani lisaani'l qidami
 Wa manba'il 'ilmi wa'l hilmi wa'l hikami
 Wa madh-hari sirri'l wujudi'l juz'iyyi wa'l kulliiyyi
 Wa insaani 'ayni'l wujudi'l 'ulwiyyi wa's sufliyyi
 Ruhi jasaki'l kawnaayni
 Wa 'ayni hayaati'd-daaraini
 Al mutahaqqiqi bi a'laa rutabi'l 'ubudiyyati
 Wa'l mutakhalliqli bi akhlaaqi'l maqaamaati'l istifaaiyyati
 Al Khalil-i'l A'zam
 Wa'l Habib-i'l Akram
 Sayyidina wa Mawlana wa Habibina
 Muhammad ibni 'Abdillah ibni Abdi'l Muttalib
 Sallallahu 'alaihi wa 'alaa aalihi wa as'haabihi
 'Adada ma'lumaatika
 Wa midaada kalimaatika
 Kullamaa zakaraka wa zakarahu'z zaakirun
 Wa ghafala 'an zikrika wa zikrihi'l ghaafilun
 Wa Sallim tasleeman daaiman kathiraa

O Allah! Confer for ever Your best blessings
and ever increasing and never ending favours
and Your Purest and Gracious boons on him
who is exalted in the realm of the realities of the nature of
humans and jinns,
and is fully aware of all subtleties of faith,
and is the Mount Sinai receiving Divine Illuminations
and the place on which descend the mysteries of the All-
Beneficent
and who is a bridegroom in the Kingdom of the Lord,
the centrally placed jewel in the chain of prophets,
the first and the foremost in the front line of the army of
Messengers,
the leader of the caravan of the saints and the truthful,
the most graceful of all creation,
the bearer of the highest flag of honour,
the owner of the keys to the shining gallery,
the beholder of the secrets of eternity,
the beholder of the pristine glow of Primal Light,
the interpreter of the Divine Language,
fountain-spring of knowledge, tolerance and wisdom,
the manifestation of the existence of the secrets of the whole and
its parts,
and the person who is the (cause of the) existence of (everything)
above and below,
the soul in the body of both the worlds (that keeps them alive),
the fountain of life of this world and of the world to come,
the one who knows the reality of the high rank of servitude of
Allah
and is created with the highest spiritual stations of morality,
the foremost among the friends of Allah
and His beloved, highly honoured;
our master, our patron, our beloved,
Muhammad, son of 'Abdullah, son of 'Abdul Muttalib,
Allah's blessings on him, his family and companions,
in the number which is in Your Knowledge (O Allah)

and as many times as Your Words,
whenever You are remembered and he is remembered
by those who remember
and whenever You are not remembered and he is not
remembered
by the negligent,
and abundant, never ending, complete salutations on him.

For sure, *Kanzi'l A'zam* is at such a high level in terms of '*ulum* and '*irfaan* (spiritual knowledge) that it is breath-taking and awe-inspiring. One of its interesting features is that it is in rhyming prose. We notice that in this *salaat*, the words "*abadan*", "*sarmadan*", and "'*adadan*" rhyme; the words "*jaanniyah*", "*Imaniyyah*", "*lhsaaniyya*", "*Rahmaaniyyah*" and "*Rabbaaniyyah*" rhyme; the words "*Nabiyyeena*", "*Mursaleena*", "*Siddiqeena*", and "*ajma'eena*" rhyme; the words "*A'laa*" and "*asnaa*" rhyme; the words "*azali*", "*awwali*", "*qidami*", and "*hikami*" rhyme; the words "*kulliyyi*" and "*sufliyyi*" rhyme; the words "*kawnayni*" and "*daaraini*" rhyme; the words "'*ubudiyyati*" and "*istifaaiyyati*" rhyme; the words "*A'zam*" and "*Akram*" rhyme; the words "*ma'lumaatika*" and "*kalimaatika*" rhyme; and the words "*zaakirun*" and "*ghaafilun*" rhyme. Eleven different rhymes in just one *salaat*. *MaashaaAllah!*

It must be remembered that this is only one of the remarkable achievements of this *salaat*. There are various other levels of '*ulum* (knowledge) here, both manifest and hidden that call for more intensive study.

HURUF U'L MUQATTA'AT

An ancient tradition among the *ulama* (the learned) and the *mashaikh* (spiritual masters) is to compose *salawaat* giving a meaning to each letter in the name of the beloved Prophet Muhammad *Sallallahu 'alaihi wa Sallam*. On earth, the Holy Prophet *Sallallahu alaihi wa Sallam* is called Muhammad and in the heavens, he is called Ahmad. The name Muhammad is composed of four letters: "*Meem*", "*Haa*", "*Meem*", and "*Daal*",

while the name Ahmad is composed of "Alif", "Haa", "Meem" and "Daal". The *mashaaikh* have composed *salawaat* with these letters. But Shaykh 'Abdul Qadir Jilani *Rady Allahu 'Anhu* went a step beyond this. He composed a *salaat* with these letters together with the *Huruf u'l Muqatta'at*.

The *Huruf u'l Muqatta'at* are the letters with which some of the *surahs* of the Qur'an Kareem start. These are: "Alif Laam Meem", "Alif Laam Meem Saad", "Alif Laam Ra", "Kaaf Haa Yaa 'Ain Saad", "Taa Haa", "Taa Seen Meem", "Taa Seen", "Yaa Seen", "Saad", "Haa Meem", "Ain, Seen, Qaaf", "Qaaf", and "Noon". Only Allah *Sub'hanahu wa Ta'ala* knows their true meanings, as well as those whom He cares to give this knowledge to, the foremost among them being the Holy Prophet Muhammad al-Mustafa *Sallallahu 'alaihi wa Sallam*. The *mashaaikh* are agreed that *Taa Haa* and *Yaa Seen* are attributive names of praise for the blessed Prophet *Sallallahu 'alaihi wa Sallam*. Other *mashaaikh* have explained the significance of each of the *huruf u'l muqatta'at*, saying they denote the *sifaat* (attributive qualities) of the noble Prophet *Sallallahu 'alaihi wa Sallam*. For example, the letter "Yaa" in "Yaa Seen" denotes a *sifat*, and so does the letter "Seen". Yet other *mashaaikh* have composed *salawaat* with the *huruf u'l muqatta'at*.

Shaykh 'Abdul Qadir Jilani *Rady Allahu 'Anhu* combined all this 'ulum (knowledge) in a grand convocation in just one *salaat*. We find that in one of the *salawaat* given in *Fuyudhaat u'r Rabbaniyyah*, the *Gauth u'l A'zam* has used the letters in the blessed names Muhammad and Ahmad as well as the *Huruf u'l Muqatta'at* without repeating any of the *Huruf u'l Muqatta'at*! Who can beat such scholarship? As we appreciate this learning that is open, manifest and clear, we begin to understand the depth of his spiritual knowledge that was a secret and even more hidden.

Let us then approach this *salaat* after reciting Surah al-Fateha. *Al-Fateha!*

Bismillah ar-Rahman ar-Raheem

*Wa laa hawla wa laa quwwata illaa Bi'llah i'l 'Aliyy i'l 'Azeem
Laa Ilaaha Ill'Allah u'l Malik u'l Haqq u'l Mubeen
Muhammad u'r Rasulullah i's Saadaq i'l Wa'di'l Ameen*

**Rabbanaa aamannaa bimaa anzalta wattaba'na'r Rasul-a
Fa'ktubnaa ma'ash-shaahideen**

*Allahumma Salli wa Sallim
Wa birra wa akrim wa a'izza wa a'zim wa'rham
'Ala'l 'izzish-shaamikhi wa'l majdi'l baadhikhi
Wa'n nur-it-taamihi wa'l haqqi'l waadhihi
Meemi'l mamlakati wa Haa-i'r-rahmati
Wa Meemi'l ilmi wa Daal-i'd-dalaalati
Wa Alifi'l jabaruti wa Haa-i'r-rahamuti
Wa Meemi'l malakuti wa Daali'l hidaayati
Wa Laami'l altaafi'l khafiyyati
Wa Raa-i'r-ra'fati'l khafiyyati
Wa Nuni'l minani'l wafiyyati
Wa 'Aini'l 'inaayati wa Kaafi'l kifaayati
Wa Yaa-i's-siyaadati wa Seen-i's-sa'adati wa Qaafi'l qurbi
Wa Taa-i's-saltanati wa Haa-i'l-'urwati wa Saad-i'l-'ismati
Wa 'alaa aalihi hawaajiri 'ilmihi'l 'azeezi
Wa as'haabihi man asbahaddeenu bihim fee hirzin hareez.*

**With the name of Allah, The Most Beneficent, The Most Merciful
(1:1)**

And there is no power nor strength except with Allah,
The Most High, The Magnificent.
None is worthy of worship except Allah,
The Sovereign Lord, The Clear Truth.
Muhammad is the Messenger of Allah,
truthful to his promise, trustworthy.

**Our Lord! We believe in what You have Revealed
and we follow the Messenger,
so write us down among those who bear witness (3:53).**

O Allah! Bestow blessings, peace and honour;
and give nobility, power and greatness; and have mercy
on the one who is lofty in power and towering in grandeur,
and is the high-aspiring light and the clear truth;
the letter "*Meem*" (in the name Muhammad) is for the kingdom,
"*Haa*" is for mercy, "*Meem*" is for knowledge, and "*Daal*" is for
evidence (proof);
the letter "*Alif*" (in the name Ahmad) is for might and power,
"*Haa*" is for the realm of mercy,
"*Meem*" is for sovereignty, and "*Daal*" is for guidance;
the letter "*Laam*" (in the *Huruf u'l Muqatta'at*) is for hidden
kindness,
"*Raa*" is for hidden compassion,
"*Noon*" is for perfect benevolence,
"*Ain*" is for care and concern, "*Kaaf*" is for sufficiency,
"*Yaa*" is for headship and becoming master, "*Seen*" is for
happiness,
"*Qaaf*" is for nearness,
"*Taa*" is for the sultanate, "*Haa*" is for the tie or bond (of
friendship)
and "*Saad*" is for preservation,
and (blessings and peace) on his family,
who are the high noon of his esteemed knowledge,
and on his companions through whom religion was well
protected.

This is just the opening portion of this momentous *salaat* which is
only about a quarter of it. The remaining three quarters consists
mostly of *dua* (invocation).

This calls for a Fateha. *Al-Fateha*!

SALAAMS ON THE BELOVED PROPHET SALLALLAHU 'ALAIHI WA SALLAM

It is apt to conclude by presenting the *salaams* of the *Gauth u'l A'zam* on the Holy Prophet *Sallallahu 'alaihi wa Sallam* as given in **Mishkaat u's Salawaat (A Niche For Lit-Up Blessings)** of Mawlana Muhammad Elyas Burney Rahmatullahi 'alaih.

Assalatu wa's Salaamu 'alaika Yaa RasulAllah
Assalatu wa's Salaamu 'alaika Yaa NabiyyAllah
Assalatu wa's Salaamu 'alaika Yaa SafiyyAllah
Assalatu wa's Salaamu 'alaika Yaa KhalilAllah
Assalatu wa's Salaamu 'alaika Yaa HabibAllah
Assalatu wa's Salaamu 'alaika Yaa man Sharrafahu'llah
Assalatu wa's Salaamu 'alaika Yaa man Karramahu'llah
Assalatu wa's Salaamu 'alaika Yaa man 'Allamahu'llah
Assalatu wa's Salaamu 'alaika Yaa man 'Adh-dhamahu'llah
Assalatu wa's Salaamu 'alaika Yaa man Zayyanahu'llah
Assalatu wa's Salaamu 'alaika Yaa Sayyidal Mursaleen
Assalatu wa's Salaamu 'alaika Yaa Khaatam an-Nabiyyeen
Assalatu wa's Salaamu 'alaika Yaa Imama'l Muttaqeen
Assalatu wa's Salaamu 'alaika Yaa Shafi'al Mudhnibeen
Assalatu wa's Salaamu 'alaika Yaa Rahmatallil 'aalameen
Assalatu wa's Salaamu 'alaika Yaa Khaira Khalqi'llah
Assalatu wa's Salaamu 'alaika Yaa Nura 'Arshi'llah
Salawaatu'llahi wa malaaikehi wa anbiyaaihi wa rusulihi
Wa hamalati 'arshihi wa jami'e khalqihi
'Alaa Sayyidina Muhammad-in wa 'alaa aalihi wa sahbihee
ajma'een
Ilaa yaumi'ddeen.

Blessings and salutations on you, O Messenger of Allah
Blessings and salutations on you, O Prophet of Allah
Blessings and salutations on you, O Sincere Friend of Allah
Blessings and salutations on you, O Intimate Friend of Allah
Blessings and salutations on you, O Beloved of Allah
Blessings and salutations on you, O whom Allah has honoured

Blessings and salutations on you, O whom Allah has made noble
Blessings and salutations on you, O to whom Allah has imparted
knowledge

Blessings and salutations on you, O whom Allah has exalted
Blessings and salutations on you, O whom Allah has well-endowed
Blessings and salutations on you, O master of Messengers
Blessings and salutations on you, O last in the line of the Prophets
Blessings and salutations on you, O leader of those who are pious
Blessings and salutations on you, O intercessor for sinners
Blessings and salutations on you, O mercy for all domains of
existence

Blessings and salutations on you, O best of the creations of Allah
Blessings and salutations on you, O light of the Throne of Allah
May blessings of Allah, and His angels, His Prophets and His
Messengers,
and the bearers of His Throne, and all whom He created, rest on
our master Muhammad, on his family and all his companions
till the Day of Judgement.

BLESSED SON OF THE BLESSED PROPHET
SALLALLAHU 'ALAIHI WA SALLAM

Shaykh 'Abdul Qadir Jilani *Rady Allahu 'Anhu* was a descendant of the Holy Prophet, *Sallallahu 'alaihi wa Sallam*. His father, Hadhrat Abu Salih was a descendant of Hadhrat Imam Hasan ibn 'Ali *Rady Allahu 'Anhu*. His mother Ummul Khair Fatima was the daughter of Shaykh 'Abdullah Sumi who was a descendant of Imam Husain ibn 'Ali *Rady Allahu 'Anhu*. Thus Shaykh 'Abdul Qadir Jilani *Rady Allahu 'Anhu* is both Hasani and Husaini. He is a descendant of the *Ahl u'l Bayt* (The Prophet's Household) about whom Allah *Ta'ala* said in the Holy Qur'an Kareem:

**Innamaa Yureedu'llahu liyudh-hiba 'ankumu'rrijsa ahla'l bayti
Wa yutahirakum tat'heeraa**

Allah only desires to keep away the uncleanness from you,
O people of the House,
and to purify you a thorough purifying. (33:33)

Besides the *salawaat* (blessings), Shaykh 'Abdul Qadir Jilani is famous for his *awraad* and *azkaar* (regular voluntary invocations); his *qasaaid* (hymns), the most famous of which is *Qasida Gauthiyyah*; and for his *khutbas* (sermons) and *nasiha* (advice) which have been compiled and handed down through centuries as classics of Muslim spirituality. His major spiritual works in this field are:

1. **Sirr al-Asrar (The Secret of Secrets)**
2. **Futuh al-Ghayb (Revelations of the Unseen)**
3. **Gunyat-u't-Taalibeen (Wealth For Seekers)**
4. **Al-Fat'hu Rabbani (The Endowment of Divine Grace)**

As we read these masterpieces and his *salawaat*, we are struck by the fact that his style of expression is different from that of any other *Shaykh* (spiritual master), *'aalim* (learned scholar), or *wali* (saint). He is so saturated with the spiritual power of *Tawheed* and brimming with the realisation that the Holy Prophet *Sallallahu 'alaihi wa Sallam* is his ancestor, that his exposition and its flow has a spiritually confident personality all its own. Anyone who reads his *khutbas* and recites his *salawaat*, *awraad* and *azkaar*, spontaneously admits that he is the *muhyuddeen* (reviver of faith), the *qutb u'l aqtaab* (the spiritual authority of all spiritual authorities), the *Shaykh u'l masha'ikh* (the spiritual master of all spiritual masters), the *Gauth u'l A'zam* (the greatest spiritual helper) and much more..... a *Shaykh* who epitomises both *mujaddidiyyah* (faith revival) and *wilayah* (sainthood).

Shaykh 'Abdul Qadir Jilani *Rady Allahu 'Anhu* is truly a model of a Sufi saint. Through his *nasiha*, *azkaar* and *salawaat*, through giving a living reality to Islam, in his complete surrender to the Will of Allah and in his showing of *tawakkul* (trust in Allah), as well as through his teachings and preachings, he converted more than five thousand Jews and Christians to Islam. More than a hundred

thousand ruffians, outlaws, murderers, thieves and bandits also repented and became devout Muslims and gentle derveshes, explains Shaykh Tosun Bayrak al-Jerrahi al-Halveti in his Introduction to **Sirr al-Asrar**, p.xxxi. The *halaqa* of *zikr* (congregations to remember Allah) which he instituted have continued to attract millions of people to Islam through centuries and will continue to do so *Insha-Allah*, till the Day of Judgement, *Aameen Yaa Rabbal 'Aalameen*.

The *sahaba* (companions) of the Holy Prophet *Sallallahu 'alaihi wa Sallam* are referred to as *Rady Allahu 'Anhum wa Radhu 'Anhu* (Allah is well pleased with them and they are well pleased with Him). According to Shaykh 'Abdul Qadir Jilani, his own position is equal to the dust under the feet of the *sahaba*; this should give us some idea of the stature of the blessed *sahaba*. Their spiritual stature derives from the fact that they were blessed with the opportunity of beholding the Holy Prophet *Sallallahu 'alaihi wa Sallam* with the eyes of *Iman* (faith). As this is the case, is anyone really capable enough to explain in full the *sifaat* (attributes) of Muhammad-i-'Arabi, *Rasuli Rabbil 'Aalameen, Rahmatullil 'Aalameen*? Only Allah *Rabbu'l 'Izzat* is fully aware of what he bestowed on the beloved Prophet, *Allahumma Salli wa Sallim wa Baarik 'alaih*.

Acknowledgement: I am grateful to Brother Mahdy Ali for help with Arabic translation.

THE FIRST MAJOR BOOK OF SALAWAAT

Dalaail u'l Khayraat (Proofs of Good Deeds) is a *kitab* (book) of *salawaat* (blessings) on our beloved Holy Prophet Sayyidina wa Mawlana Hadhrat Muhammad al-Mustafa *Sallallahu 'alaihi wa Sallam* composed by Imam Muhammad bin Sulayman al-Jazuli *Rahmatullahi 'alaih* of Morocco. He was a Shaykh in the Shazili *tariqa* who traced his ancestry to Imam Hasan ibn 'Ali, *Rady Allahu 'Anhu*, the noble Prophet's grandson, and left his earthly existence in 870 A.H; 1465 C.E. Al-Habib 'Abdallah bin 'Alawi bin Hasan al-'Attas *Naf'anAllahu bih* informs us in **The Way of Bani 'Alawi** that Imam al-Jazuli had twelve thousand *murids* (disciples). The full name of his *kitab* is **Dalaail u'l Khayraat Wa Shawaariq u'l Anwaar Fee Zikri's Salaat Alan Nabiyyi'l Mukhtaar (Proofs of Good Deeds and the Brilliant Burst of Sunshine in the Zikr of Blessings on the Chosen Prophet)**.

It is the most universally acclaimed and the most popular among books of *salawaat* on the beloved Prophet *Sallallahu 'alaihi wa Sallam*. Just as al-Muwatta of Imam Malik *Rahmatullahi 'alaih* is the first major book of Hadith Shareef to be compiled, **Dalaail-ul-Khayraat** is the first major book of *salawaat*. In it, Imam al-Jazuli *Rahmatullahi 'alaih* presents to us as a gift, the *salawaat* which had been taught, written and handed down from generation to generation ever since the time of the blessed Prophet *Sallallahu 'alaihi wa Sallam* upto his own time. It is a precious and selected compilation of *salawaat* that he was able to obtain in his reserch. It is a selected compilation because a total compilation would have taken many volumes. We can understand this better when we recite the voluminous *salawaat* of just one Imam, the great grandson of the blessed Prophet himself, namely, Imam Zaynul 'Aabideen 'Ali ibn Husain ibn 'Ali *Rady Allahu 'Anhu* (38-95 A.H/658-713 C.E) in his huge *kitab* titled **As-Sahifa Sajjadiyyah (The Book of the Worshipper)**.

The style of presentation of Imam al-Jazuli is all his own, musk-scented with the love of Rasulullah *Sallallahu 'alaihi wa Sallam*. The writing flows smooth and fast with an exhilarating pace. This *kitab* has caught the imagination of Muslims to such an extent that many '*ulama* (learned scholars) have written whole books of explanation (Arabic:*sharh*) on it. These "*shuruh*" (plural of *sharh*) have been referred to, for example, by Imam Yusuf ibn Isma'il an-Nab-haani *Rahmatullahi alaihi*, another Shaykh in the Shazili tariqa, in his book **Afdhalus-Salawaat (The Best of Blessings)**. And it has been translated into Urdu by Shaykh Muhammad Karam Shah Saheb in the *kitab* **Majmu'ah Wazaaif Ma'a Dalaail u'l Khayraat (Collection of Regular Voluntary Invocations Together with Dalaail u'l Khayraat)**.

Another pleasing feature of **Dalaail u'l Khayraat (Proofs of Good Deeds)** is that its introduction contains *Asma u'l Husna* (the most beautiful Names of Allah Ta'ala) as well as *Asma u'n Nabi* (the blessed names of the beloved Prophet *Sallallahu 'alaihi wa Sallam*) one of which is **Daleel u'l Khayraat (Proof of Good Deeds)**. Isn't that remarkable!

Dalaail u'l Khayraat is presented in eight parts. You are expected to commence recitation on Monday with the Introduction and Part One. Each part is to be recited one day of the week for ease of completion except that on Monday you complete the recitation of Part Eight as well. Each part takes about 10 to 20 minutes to recite and with consistent recitation, the book can be completed in a week, and the following week you may start all over again. Many a *saalik* (traveller on the spiritual path) has made **Dalaail u'l Khayraat** his daily *wird* (regular voluntary invocation).

Dalaail u'l Khayraat is normally printed in the ancient Muslim tradition where the text is printed in the middle and in wide borders on the sides can be found some other treasures, in this instance *Hizb u'n Nasr*, *Hizb u'l Barr* and *Hizb u'l Bahr* of Imam Abu'l Hasan Shazili, *Hizb* of Imam an-Nawawi, *Hizb* of Mulla 'Ali al-

Qaari, Hizb u'd Dauril A'laa of Shaykh u'l Akbar Muhyuddin ibn al-'Arabi, *Hizb* of Ustadh al-Bayyumi, *Assalaat u'l Mashishiyya* of Imam Abdu's Salaam bin Mashish, *Rahmatullahi 'alaihim ajma'een*, and *Qasida al-Munfarija*, among other *awraad* and *azkaar* (additional voluntary supplications to Allah Ta'ala). Can *Qasida tu'l Burda* of Imam al-Buseeri *Rahmatullahi 'alaih* ever be left out? It naturally brings the kitab to a resounding close.

The impact of **Dalaail u'l Khayraat** on subsequent Muslim scholarship on the subject of *salawaat* has obviously been tremendous. One illustration suffices at this juncture. The *Hizb u'l A'zam* of Mulla 'Ali al-Qaari *Rahmatullahi 'alaih*, a great Hanafi 'aalim (scholar) is in seven parts, one part to be recited one day of the week. In fulfilment of the teachings of the beloved Prophet *Sallallahu 'alaihi wa Sallam* to recite more *salawaat* on Fridays, Friday's recitation in his *Hizb* consists only of *salawaat*. And he has selected almost all of these *salawaat* from **Dalaail u'l Khayraat**! *Sub'hanAllah!* (All Praise is for Allah).

THE IMPORTANCE OF SALAWAAT

The introduction to **Dalaail u'l Khayraat** explains the importance of love for the Holy Prophet *Sallallahu 'alaihi wa Sallam* and of recitation of *salawaat* on him.

The wordings of one Hadith Shareef that is quoted is:

Wa 'an Anas-in annahu qaal:

Qaala Rsulullahi Sallallahu 'alaihi wa Sallam

Laa yu'minu ahadukum hatta akoona ahabba ilaihi

Min nafsihi wa maalihi wa waladihi wa waalidihi wannaasi

ajma'een

Hadhrat Anas, *Rady Allahu 'Anhu* reported that the Messenger of Allah, peace and blessings of Allah be upon him, said, "None of

you becomes a true believer until he loves me more than himself, his wealth, his children, his parents, and all people".

This hadith has been reported in both Sahih Bukhari and Sahih Muslim with slightly different wording.

According to another hadith narrated by Sayyidina 'Umar *Rady Allahu 'Anhu*, the noble Prophet *Sallallahu 'alaihi wa Sallam* said this three times:

Alaa laa Imaana Liman Laa Mahabbata Lahu

Behold! A person does not have faith if he does not love him (meaning the Holy Prophet, *Sallallahu 'alaihi wa Sallam*).

If you send blessings on the Holy Prophet *Sallallahu 'alaihi wa Sallam* once, Allah sends blessings on you ten times, according to a hadith narrated by Hadhrat 'Abdullah bin 'Amr ibn al-'Aas *Rady Allahu 'Anhu* and reported in Sahih Muslim. According to another hadith narrated by Sayyidina 'Ali *Rady Allahu 'Anhu* and reported in Tirmidhi, if you hear the name of the Holy Prophet Muhammad ibn 'Abdillah *Sallallahu 'alaihi wa Sallam* mentioned and if you do not send blessings on him, then you are counted among the *bukhala* (plural of *bakheel*, the miserly). Since to recite *salawaat* on the Holy Prophet *Sallallahu 'alaihi wa Sallam* is such a good and meritorious deed, Imam al-Jazuli perhaps decided to call his *kitab* of *salawaat* **Dalaail u'l Khayraat (Proofs of Good Deeds)**.

THE NIYYAH (INTENTION)

The *kitab* begins with the following *niyyah*.

*Allahumma innee nawaytu bi-Salaatee
'Alan Nabiyyi Sallallahu 'alaihi wa Sallam
Imtithaalan Li-Amrika wa tasdeeqan li Nabiyyika
Muhammad-in Sallallahu 'alaihi wa Sallam
Wa mahabbatan feehi wa shawqan ilayhi*

*Wa ta'zeeman liqadrihi wa likawnihi ahlān lidhaalika
Fataqabbalhaa minnee Bi Fadhlika wa Ihsaanika
Wa azil hijaabal gaflati 'an qalbee
Waj'alnee min 'ibaadikas-saaliheen.*

O Allah! I make the intention to invoke blessings
on the Prophet, may Allah's blessings and peace be upon him,
in compliance with Your Order and as an attestation of
the Prophet sent by You, our master Muhammad,
may Your blessings and peace be upon him;
in his love and in my yearning for him
and with the respect due to him as he merits it.
Accept it from me by Your Grace and Kindness
and remove the veil of negligence from my heart
and make me among one of Your righteous servants.

SALAWAAT TAUGHT BY THE BELOVED PROPHET SALLALLAHU 'ALAIHI WA SALLAM

The most famous *salaat* (invocation of blessing) taught by the Holy Prophet *Sallallahu 'alaihi wa Sallam* is of course **As-Salaatu'l Ibrahimiyya** (called Durood-e-Ibrahim in Urdu) which is recited in *salaah* (obligatory five times daily prayers). This *salaat* is reported in the blessed Hadith Shareef in Sahih Bukhari by Hadhrat AbdurRahman bin Abi Layla *Rady Allahu 'Anhu*. We also find it in books of Hadith Shareef compiled by Imam Muslim, Imam Abu Dawud, Imam Tirmidhi and Imam an-Nasaai, *Rahmatullahi 'alaihim ajma'een* as noted by Imam Yusuf an-Nab'haani in **Al-Anwaar u'l Muhammadiyyah (The Muhammadan Lights)**. Its transliteration and translation is:

*Allahumma Salli 'alaa Muhammad-in wa 'alaa aali Muhammad-in
Kamaa Sallayta 'alaa Ibrahima wa 'alaa aali Ibrahima
Innaka Hameedun Majeed*

Allahumma Baarik 'alaa Muhammad-in wa 'alaa aali Muhammad-in

*Kamaa Baarakta 'alaa Ibrahima wa 'alaa aali Ibrahima
Innaka Hameedun Majeed.*

O Allah! Shower blessings upon Sayyidina Muhammad
and on the family of Sayyidina Muhammad
as You showered blessings upon Sayyidina Ibrahim
and on the family of Sayyidina Ibrahim.
Surely, You are the Praiseworthy, Glorious.

O Allah! Bestow favours upon Sayyidina Muhammad
and on the family of Sayyidina Muhammad
as You bestowed favours upon Sayyidina Ibrahim
and on the family of Sayyidina Ibrahim.
Surely, You are the Praiseworthy, Glorious.

Al-Hafiz as-Sakhawi *Rahmatullahi 'alaih* has compiled about forty different ways of reciting As-Salaatu'l Ibrahimiyyah that had been reported in books of Hadith Shareef, a majority of which we find interspersed in **Dalaail u'l Khayraat**. An example of one such variation as reported in a Hadith Shareef by Hadhrat 'Abdullah ibn Mas'ud *Rady Allahu 'Anhu* in Haakim is:

*Allahumma Salli 'alaa Muhammad-in wa 'alaa aali Muhammad-in
Wa Baarik 'alaa Muhammad-in wa 'alaa aali Muhammad-in
Warham Muhammad-an wa aali Muhammad-in
Kamaa Sallayta wa Baarakta wa Tarahhamta
'Alaa Ibrahima wa 'alaa aali Ibrahima
Innaka Hameedun Majeed.*

O Allah! Shower blessings on Sayyidina Muhammad
and on the family of Sayyidina Muhammad,
and bestow favours on Sayyidina Muhammad
and on the family of Sayyidina Muhammad,
and have mercy on Sayyidina Muhammad
and on the family of Sayyidina Muhammad,
as You blessed, bestowed favours and had mercy

on Sayyidina Ibrahim and on the family of Sayyidina Ibrahim.
Surely, You are the Praiseworthy, Glorious.

Besides As-Salatu'l Ibrahimiyah, Rasulullah *Sallallahu 'alaihi wa Sallam* also taught his *sahaba* (companions) many other *salawaat*. We learn of one such *salaat* and its benefits from a blessed Hadith Shareef quoted by Sayyidina al-Imam al-Habib 'Abdallah bin 'Alawi al-Haddad *Rady Allahu 'Anhu Wanfa'na bihi* (1044-1132 A.H.) in **an-Nasaaih id-Diniyya (Sincere Religious Advices)** as narrated by Hadhrat Ruwayfi' ibn Thaabit al-Ansari *Rady Allahu 'Anhu* and reported by Imam Ahmad *Rahmatullahi 'alaih*.

*Wa qaala 'alaihi's-Salaatu wa's-Salaam: man qaala
Allahumma Salli 'alaa Muhammad-in
Wa anzilhu'l maq'adal muqarraba 'indaka yauma'l qiyamah
Wajabat lahu shafa'atee.*

He said, may blessings and salutations be upon him,
"My intercession is obligatory on whoever recites (this *salaat*):
O Allah! Bestow blessings on Sayyidina Muhammad
and give him a seat near You on the Day of Judgement".

Dalaail u'l Khayraat contains this *salaat* but with slightly different wording as follows:

*Allahumma Salli 'alaa Sayyidina Muhammad-in
Wa anzilhu'l manzila'l muqarraba yauma'l qiyamah*

O Allah! Bestow blessings on Sayyidina Muhammad
and give him a place nearby on the Day of Judgement.

LABBAIK ALLAHUMMA LABBAIK

Allah commands us to go for Hajj if we have the means, and when we are ready to go for Hajj, we say *Labbaik* (meaning, I am ready to obey Your orders, O Allah). Allah also commands us in the Holy Qur'an to send blessings and salutations on the Holy Prophet *Sallallahu 'alaihi wa Sallam* and what a pleasant surprise it is to

find a *salaat* in Part 1 of Dalaail u'l Khairaat with the relevant verse (33:56) and the response of *Labbaik* as follows:

***Innallaha wa Malaikatahoo Yusalloona 'ala'n Nabiyy
Yaa ayyuhalladheena Aamanu Salloo 'alaihi wa Saallimoo
Tasleemaa***

*Labbaik Allahumma Rabbee wa Sa'dayk
Salawaatullahi'l Barrir-Raheem wa'l Malaikati'l Muqarrabeen
Wa'n-Nabiyyeen wa's-Siddiqeen wa'sh-Shuhadaai wa's-Saaliheen
Wa maa Sabbaha Laka min shay-in Yaa Rabba'l 'Aalameen
'Alaa Sayyidina Muhammad ibni 'Abdillah
Khaatamin Nabiyyeen wa Sayyidi'l Mursaleen
Wa Imam-i'l Muttaqeen wa Rasuli Rabbi'l 'Aalameen
Ash-Shaahidi'l Bashir-i'd-Daa'ee Ilayka
Bi-Idhnika's-Siraaji'l Muneeri wa 'Alayhissalaam.*

Surely, Allah and His angels shower blessings on the Prophet.

O you who believe! Send blessings on him

and salute him with a worthy salutation. (33:56)

I am here and ready to obey You O Allah, my Sustainer.
May the blessings of Allah, the Righteous, the Merciful,
and the angels who are close to You (O Allah)
and the Prophets, the Truthful, the martyrs and the pious
and those of Your creation that praise You O Lord of the Worlds,
(may the blessings of all of them)
be on Sayyidina Muhammad ibn 'Abdillah
the Seal of the Prophets, the leader of the Messengers of Allah
and the leader of those who are in reverential awe of Allah,
and a Messenger from the Lord of the Worlds,
a witness who brought glad tidings and who calls people to You
O Allah with Your permission,
who is a shining light,
and many salutations to him as well.

THE SALAWAAT THAT EXISTED IN HIS TIME

To recapitulate, Dalaail u'l Khayraat is a selected compilation of *salawaat* from among the *salawaat* that existed in the time of Imam al-Jazuli *Rahmatullahi 'alaih* (passed away in 870 A.H/1465 C.E). That being the case, everyone is naturally curious to find out which of the *salawaat* had been composed upto his time. Since he has not provided references of who composed the *salawaat*, which are the ones he composed himself, where they originated from, or how they are named, one has to reference other *kutub* (books) to find that out for oneself: books such as **Afdhal u's Salawaat (The Best of Blessings)** of Imam Yusuf an-Nab'haani, **Abwaab al Faraj (Doors of Freedom From Sorrow)** and **Shawaariq u'l Anwaar (Brilliant Burst of Sunshine)** of Imam As-Sayyid Muhammad bin 'Alawi al-Maliki al-Hasani, **Durud Shareef (Noble Blessings)** of Khwaja Nithaar Ahmad (in Urdu), and **Majmu'ah Wazaaif (Collected Regular Voluntary Invocations)** of Qaari Ridhaa u'l Mustafa A'zami (in Urdu). Dalaail u'l Khayraat has thus rejuvenated Muslim scholarship through centuries.

Besides the *salawaat* taught by the blessed Prophet *Sallallahu 'alaihi wa Sallam*, he has obviously included in Dalaail u'l Khayraat the *salawaat* composed by luminaries such as Imam Shafi'i *Rahmatullahi 'alaih* (passed away in 204 A.H), Shaykh Abi'l Hasan al-Karkhi, *Rahmatullahi 'alaih* (the companion of Shaykh Ma'ruf al-Karkhi, *Rahmatullahi 'alaih*, passed away in 200 A.H/815 C.E), and Gauth u'l A'zam Shaykh Abdul Qadir Jilani *Rady Allahu 'Anhu* (470-561 A.H, 1077-1166 C.E). We are also pleasantly surprised to find that such familiar *salawaat* as "*Munjiya*" (or "*Tunjinna*"), "*Anwaar*", "*Kauthar*", "*Sa'adah*" and "*Uli'l 'Azm*" were already famous in the time of Imam al-Jazuli *Rahmatullahi 'alaih*. The *salaat* by Shaykh 'Abdul Qadir Jilani has already been presented in the previous chapter and is not repeated here. The rest of the *salawaat* mentioned are now presented. The wording used here is of Dalaail u'l Khayraat. Some of these *salawaat* are sometimes

reprinted in other books of *salawaat* with a slightly different wording.

SALAWAT BY IMAM SHAF'I RAHMATULLAHI 'ALAIH

Imam Ghazali (450-505 A.H, 1058-1111 C.E) *Rahmatullahi 'alaih* reports in **Ihya 'Uloom id-Deen (Revival of Religious Knowledge, Vol I, Book 2, Chapter 2)** that Shaykh Abi'l Hasan al-Shafi'i saw the Holy Prophet *Sallallahu 'alaihi wa Sallam* in a dream and asked him how Imam Shafi'i had been rewarded on his behalf to which he replied that Imam Shafi'i would enter paradise without questioning for the sake of the *salaat* he wrote in his book, **ar-Risalah (The Message)**. *SubhanAllah* (Glory be to Allah!). The *salaat* is:

Wa Sallallahu 'alaa Muhammad-in
Kullamaa zakara hu'z-zaakiroon
Wa ghafala 'an zikri hi'l ghaafiloon

And blessings of Allah be on Sayyidina Muhammad whenever he is remembered by those who remember and whenever he is not remembered by the negligent.

Does anything make for a more total *Zikr* than this *salaat*?

SALAAT BY SHAYKH ABI'L HASAN AL-KARKHI RAHMATULLAHI 'ALAIH

Allahumma Salli 'alaa Muhammad-in
Wa 'alaa aali Muhammad-in
Mil'ad-dunyaa wa mil'al aakhirah
Wa baarik 'alaa Muhammad-in
Wa 'alaa aali Muhammad-in
Mil'ad-dunyaa wa mil'al aakhirah
Wa'rham Muhammad-an
Wa aali Muhammad-in
Mil'ad-dunyaa wa mil'al aakhirah
Wajzi Muhammad-an
Wa aali Muhammad-in
Mil'ad-dunyaa wa mil'al aakhirah
Wa sallim 'alaa Muhammad-in

*Wa 'alaa aali Muhammad-in
Mil'ad-dunyaa wa mil'al aakhirah*

O Allah! Bestow blessings on Sayyidina Muhammad
and on the family of Sayyidina Muhammad
that would fill this world and the next,
and bestow favours on Sayyidina Muhammad
and on the family of Sayyidina Muhammad
that would fill this world and the next,
and bestow mercy on Sayyidina Muhammad
and on the family of Sayyidina Muhammad
that would fill this world and the next,
and bestow a reward on Sayyidina Muhammad
and on the family of Sayyidina Muhammad
that would fill this world and the next,
and bestow peace on Sayyidina Muhammad
and on the family of Sayyidina Muhammad
that would fill this world and the next.

AS-SALAAAT U'L MUNJIYA

*Allahumma Salli 'alaa Sayyidina Muhammad-in
Salaatan Tunajjeenaa min jamee'il ahwaali wa'l aafaat
Wa taqdhee lanaa bihaa jamee'al haajaat
Wa tu-tahhirunaa bihaa min jamee'is-sayyiaat
Wa tarfa'unaa bihaa 'indaka a'lad-darajaat
Wa tuballighunaa bihaa aqsal ghaayaat
Min jamee'il khayraat fi'l hayaat wa ba'dal mamaat*

O Allah! Shower blessings on Sayyidina Muhammad -
such blessings by means of which
You may deliver us from all anxieties and calamities,
You may satisfy all our needs,
You may cleanse us of all evils, and
You may grant us high rank and status in Your Presence, and
You may lead us to the limits of our aspirations and capacities,
in whatever is good in life as well as after death.

SALAATU'L ANWAAR

*Allahumma Salli 'alaa Sayyidina Muhammad-in
Nuri'l Anwaar wa Sirri'l Asraar wa Sayyidi'l Abraar
Wa Zayni'l Mursaleena'l Akhyaar
Wa Akrami man azlama 'alayhi'llaylu wa ashraqa 'alayhinnahaar
Wa 'adada maa nazala min awwali'ddunya ilaa aakhirihaa
Min qatri'l amtaar
Wa 'adada maa nabata min awwaliddunya ilaa aakhirihaa
Minan nabaati wa'l ashjaar
Salaatan daaimatan bidawaami Mulkillahi'l Waadhidi'l Qahhaar.*

O Allah! Bestow blessings on Sayyidina Muhammad,
who is the light of lights, the secret of secrets,
and the master of all the pious people,
the beauty of all the chosen Messengers;
who is superior to all those whom the night envelopes with
darkness
and for whom the day brings brightness;
as many times as the drops of rain that fall
from the beginning of the earth to its end,
and as many times as the number of plants and trees
that grow from the beginning of the earth to its end;
such blessings as may continue for ever,
Eternal as the Kingdom of Allah, The One and Only, The Subduer.

SALAAT U'L KAWTHAR

*Allahumma Salli 'alaa Muhammad-in fi'l Awwaleen
Wa Salli 'alaa Muhammad-in fi'l Aakhireen
Wa Salli 'alaa Muhammad-in fi'n-Nabiyyeen
Wa Salli 'alaa Muhammad-in fi'l-Mursaleen
Wa Salli 'alaa Muhammad-in fi'l mala'il a'laa ilaa yaumiddeen*

O Allah! Bestow blessings on Sayyidina Muhammad among the
ancients,
and bestow blessings on Sayyidina Muhammad among those of
later times,
and bestow blessings on Sayyidina Muhammad among the
Prophets,

and bestow blessings on Sayyidina Muhammad among the
Messengers,
and bestow blessings on Sayyidina Muhammad among all the
highest angels
till the Day of Judgement.

SALAAT U'S SA'ADAH

*Allahumma Salli 'alaa Sayyidina Muhammad-in
'Adada maa fee 'Ilmillah
Salaatan daaimatan bidawaami Mulkillah*

O Allah! Shower blessings on Sayyidina Muhammad
in the number which is in Your Knowledge -
such blessings as may continue for ever, eternal as Your Kingdom.

SALAATU ULI'L 'AZM

*Allahumma Salli 'alaa
Sayyidina Muhammad-in wa Adam-a wa Nuh-in wa Ibrahim-a wa
Musa wa 'Isa
Wa maa baynahum min an-Nabiyyeena wa'l Mursaleena
Salawaatullahi wa Saalamuhu 'alayhim ajma'een*

O Allah! Bestow blessings on Sayyidina
Nabi Muhammad, Nabi Adam, Nabi Nuh, Nabi Ibrahim, Nabi Musa
and Nabi 'Isa
and all the other Prophets and Messengers who came in-
between.

Allah's blessings and His salutations be upon them all.

This *salaat* is referred to as *Salaatu Uli'l 'Azm* because it contains
the names of the five Prophets *Alayhimussalam* who are
considered Uli'l 'Azm (the greatest).

Imam Yusuf ibn 'Ismail an-Nab'haani explains in *Afdhal u's
Salawaat* that according to Imam al-Jazuli, if someone recites this
salaat three times, it is equivalent in merit to reciting the whole of
Dalaail u'l Khayraat. For this reason perhaps, we are
recommended in *Dalaail u'l Khayraat* to recite this *salaat* three
times.

COUNTABLE AND UNCOUNTABLE BLESSINGS

A popular form of reciting *salawaat* is to specify the number of times a particular *salaat* is intended. For example, in Chapter Two of Dalaail u'l Khayraat, we come across this *salaat*:

*Allahumma Salli 'alaa Sayyidina wa Mawlana Muhammad-in
'adada makhlooqaatika*

O Allah! Bestow blessings on our patron Sayyidina Muhammad, as many times as the number of things created by You.

In the same way, there is *salawaat* on the Holy Prophet *Sallallahu 'alaihi wa Sallam* as many times as are the (uncountable) Words of Allah (*'adada Kalimaatika*), as many times as the Pen Wrote in the Mother of Books (*'adada maa jaraa bihi'l Qalamu fee Ummi'l Kitab*), the number of stars (*'adada nujoomi's samaa*), the number of leaves of trees (*'adada awraaqil ashjaar*), the number of men and women (*adad-an-nisaa'i warrijaal*), and so on.

Muslims of course never become satiated in sending *salawaat* on the blessed Prophet *Sallallahu 'alaihi wa Sallam*. A form of *salaat* that occurs most often in Dalaai u'l Khayraat is the one that offers blessings a thousand times the number of days from the day Allah *Ta'ala* created the earth till the Day of Judgement. An example of one such *salaat* is:

*Allahumma Salli 'alaa Muhammad-in
'Adada kulli qatratin qatarat min Samaawaatika ilaa Ardhika
Min yaumi khalaqtaddunya ilaa yaumi'l qiyaamati
Fee kulli yaumin alfa marrah*

O Allah! Bestow blessings on Sayyidina Muhammad as many times as the number of rain drops that drop from Your sky to Your earth from the day You created the earth till the Day of Judgement a thousand-fold a day!

SALAWAAT WITH PRAISE OF THE HOLY PROPHET

Sallallahu 'alaihi wa Sallam.

Then there is *salawaat* on Muhammad-e-Arabi *Sallallahu 'alaihi wa Sallam* with his *sifaat* (attributes of praise), for example:

Allahumma Salli 'alaa Saahibi'l Maqaamil Mahmood

O Allah! Bestow blessings on the one raised to the Praised Station.

In the same way, there is *salawaat* on him who attained the state of Witnessing (*Saahibi'l Makaani'l Mash-hood*), on the intercessor (*Saahibi'sh-Shafa'ah*), on the intermediary (*Saahibi'l Waseelah*), on the one who performed miracles (*Saahibi'l mu'jizaat*), on the one who physically ascended to the heavens on *mi'raaj* (*Saahibi'l mi'raaj*), and so on.

Imam al-Jazuli *Rahmatullahi 'alaihi* also presents simple *salawaat* easy to recite and memorise with the names and titles of the Holy Prophet *Sallallahu 'alaihi wa Sallam* as follows:

Allahumma Salli 'alal Bashir i'n Nadheer

O Allah! Bestow blessings on the one who brought glad tidings (of paradise) and who warned (against hell-fire).

In the same way, there is *salawaat* on *siraajummuneer* (the shining light), *nuri'l anwaar* (the light of lights), *manin shaqqalahu'l qamar* (for whom the moon cleaved into two parts), *saaqee linnaasi mina'l hawdh* (the quencher of thirst of people from his Pond of Kawthar), and so on.

Some of the *salawaat* combine all this praise in an enriching totality with a flourish of artistry as in this *salaat* which sparkles on earth as a gem and lights up the sky as does the full moon.

Allahumma Salli 'alaa Muhammad-in

Afdhali Anbiyaaika wa Akrami Asfiyaaika

Wa Imami Awliyaaika wa khaatami Anbiyaaika

Wa Habibi Rabbi'l 'Aalameena wa Shaheedi'l Mursaleena

Wa Shafee'il mudhnibeena wa Sayyidi waladi Adam-a ajma'eena

Al marfu'iz-zikri fi'l Malaaiikati'l Muqarrabeena

Al Bashir i'n Nadheer

As-Siraaji'l Muneer As-Saadiqi'l Ameen al-Haqqi'l Mubeen

Ar-Rauf i'r Raheem Al Haadee ilaa Siraati'l Mustaqeem

*Alladhee aataytahu Sab'an Mina'l Mathaanee wa'l Qur'an-al-
'Azeem*

Nabiyy i'r Rahmah wa Haadi'l Ummah

Awwali man tanshaqu 'anhu'l ardhu wa yadkhulu'l Jannah

Wa'l muayyadi Jibrila wa Meekaaila

Al Mubash-shari bihi fi't Tawraati wa'l Injili

Al-Mustafa al-Mujtaba al-Muntakhabi Abi'l Qasim

Muhammad ibni 'Abdillah ibni 'Abdil Muttalib ibni Hashim

O Allah! Bestow blessings on Sayyidina Muhammad,
who is the best among Prophets sent by You
and the most noble among Your chosen people,
the leader of the saints, and the Seal of the Prophets,
and the beloved of the Lord of the Worlds,
a witness for the Messengers of Allah (on the Day of Judgement)
and the intercessor for sinners,
the leader of all the children of Prophet Adam Alayhissalaam;
whose remembrance has been exalted among the highest
angels,
who brings glad tidings (of heaven) and warns (against hell-fire),
a shining light, truthful, trustworthy, manifest truth,
most kind and merciful, the guide to the straight path,
whom You gave the seven often-repeated verses of Surah Fatiha
and the magnificent Qur'an,
the Prophet of mercy and the guide of the nation,
the first one to be resurrected and to enter paradise,
and one who is supported by angels Jibril and Meekaail,
whose coming had been foretold in the Torah and the Bible,
Mustafa, Mujtaba, the selected one, the father of Qasim,
Muhammad, son of 'Abdillah, son of 'Abdil Muttalib, son of
Hashim.

PRAISE WITH EACH LETTER OF HIS NAME

It has become traditional for Muslims to praise the beloved Prophet Muhammad al-Mustafa *Sallallahu 'alaihi wa Sallam* in association with each letter of his name and Imam al-Jazuli *Rahmatullahi 'alaih* offers it to us in *salawaat*. The word Muhammad means "the praised one" and is formed using the letters "*meem*", "*haa*" and "*daal*". The following *salaat* uses these letters in the order "*haa*", "*meem*" and "*daal*" which forms the word "*hamd*", again meaning "*praise*". We also notice that this *salaat* has sprinklings from parts of the *salawaat* by Imam Shafi'i *Rahmatullahi 'alaih* and Gauth u'l A'zam Shaykh Abdul Qadir Jilani *QaddasAllahu Sirrahu'l 'Azeez*.

Allahumma Salli 'alaa Sayyidina Muhammad-in
Haa i'r Rahmati wa Meem i'l Mulki wa Daal i'd Dawaami
As-Sayyid i'l Kaamil i'l Fatih i'l Khaatimi
'Adada maa fee 'Ilmika kaainun au qad kaana
Kullamaa Zakaraka wa Zakara hu'z Zaakiroon
Wa kullamaa ghafala 'an Zikrika wa Zikri hi'l ghaafiloon
Salaatan daaimatan bi-Diwaamika baaqiyatan bi-Baqaaiika
Laa muntahaa lahaa doona 'Ilmika
Innaka 'alaa kulli shay'in Qadeer

O Allah! Bestow blessings on Sayyidina Muhammad,
the letter "Haa" in whose name is for mercy,
the letter "Meem" is for the Kingdom
and the letter "Daal" denotes everlastingness;
who is an accomplished perfect master,
the opener (of doors of mercy), the Seal (of the Prophets),
as many times as is in Your Knowledge
of what will happen and what has happened,
whenever You are remembered and he is remembered
by those who remember
and whenever you are not remembered and he is not
remembered
by the negligent,

such blessings as are perpetual with Your Everlastingness,
preserved with Your Eternity,
that don't end at all without Your Knowledge,
(as nothing happens without your Knowledge, O Allah).
Truly, You are Powerful over all things.

DU'A

There is *dua* (invocation) at the end of each chapter. One *dua*,
easy to memorise which we can surely benefit from is:

Allahummasturna bi sitrika'l Jameel

O Allah! Hide our shame with Your Own Beautiful Covering.

Imam al-Jazuli *Rahmatullahi 'alaih* has also included the famous
Dua u't Tawassul and invokes Allah using the mediation (*wasila*)
of *Asma u'l Husna*, of *Rasulullah Sallallahu 'alaihi wa Sallam*, of
Arsh (His Throne) and of *Kursi* (His Seat). The *dua* in the final part
provides such a spiritually enriching mixture of *Asma u'l Husna*
and *salawaat*, it tastes like the river of milk from paradise itself.
Imam al-Jazuli takes three sips as is sunnah and fittingly concludes
with a *dua* for himself.

*Allahummagfir li muallifihi Warhamhu Waj'alhu minal
mahshooreena*

*fee zumratin-Nabiyyeena wa's-Siddiqeena Yaumal Qiyaamati Yaa
Rahmaan*

O Allah! Forgive this writer and have Mercy on him,
and raise him up on the Day of Judgement in the company of
the Prophets and the Truthful, O the Most Beneficent.

Allahummaj 'alnaa ma'hum

O Allah! Make us their companions too.

Aameen Yaa Rabba'l 'Aalameen.

*Sallu 'ala'n Nabiyy! Allahumma Salli wa Sallim 'alaih
Sallu 'ala'r Rasul! Allahumma Salli wa Sallim 'alaih*